

2024

Pārājika 1-4

Dhammadhaja's Notes

Na Uyana, Sri

Lanka

Primary and Secondary Sources

2

Primary	Bhadantācariya Buddhaghosa. <i>Kaṅkhāvitaranī-aṭṭhakatha</i>
	K.R. Norman, Petra Kieffer Pulz, and William Pruitt. <i>The Bhikkhu Pātimokkha Commentary</i> , Vol I, PTS 2018.
Secondary	Bhikkhu Nāṇātusita. <i>Analysis of The Bhikkhu Pātimokkha</i> , 1st Edition, BPS 2014.
	Bhikkhu Thānissaro. <i>The Buddhist Monastic Code</i> , Vol I&II, 3rd Edition, Metta Forest Monastery USA 2013.
	Most Venerable M. Saṅghasobhana Mahāthera, <i>Upasampadā Exam Revision Notes</i> , 2 nd Edition, Na Uyana Forest Monastery, Sri Lanka, 2014
	Other Internet Sources

Table of Contents

Pārājika 1	<i>Methunadhamma - Sexual Intercourse (4)</i>	4
	Upasampadā, Renunciation of Upasampadā	8, 31
	30 Pathways of Sexual Intercourse, 17 Aspects of Analysis	40, 54
	Past Exam Questions: Pārājika 1, Upasampadā	64, 70
Pārājika 2	<i>Adinnādāna - Theft (5)</i>	75
	(1) nānā-bhaṇḍa-pañcaka, (2) eka-bhaṇḍa-pañcaka	86, 91
	(3) sahatthika-pañcaka, (4) pubbapayogapañcaka	93, 97
	(5) theyyāvahāra-pañcaka	101
	17 Aspects of Analysis, Past Exam Questions	112, 117
Pārājika 3	<i>Manussaviggaha - Human Murder (5)</i>	121
	17 Aspects of Analysis, Past Exam Questions	137, 142
Pārājika 4	<i>Uttarimanussadhamma - False Claim to Superhuman Attainments (5)</i>	146
	17 Aspects of Analysis, Past Exam Questions	158, 165
4 Pārājika	Summary of 4 Pārājika, Past Exam Questions	168, 173

Pārājika 1 - Methunadhamma 1 (p 103-140)

4

*Yo pana bhikkhu bhikkhūnam sikkhāsājīvasamāpanno
sikkham appaccakkhāya dubbalyam anāvikatvā methunam
dhammam paṭiseveyya, antamaso tiracchānagatāya pi;
pārājiko hoti, asamvāso.*

Whatever bhikkhu, [who has] undertaken the training and the way of life of bhikkhus, have neither renounced the training nor declared [his] weakness, should engage in sexual intercourse, even [if it is] with a female animal, he become defeated (*pārājika*) and [incurs] the loss of communal life (*asamvāsa*).

Pārājika 1 - Methunadhamma 1 (p 103-140)

5

□ **methunadhamma**: act of sexual intercourse; *methuna*: sexual intercourse, and *dhamma*: act

□ **yo**: who; nom. sg. m. of rel. pron. *ya(d)*.

□ **pana**: again, further, and, and now; a connective particle merely connecting and continuing the text. No need to translate it here.

□ **bhikkhu**: a bhikkhu; nom. sg. m.

□ **yo pana bhikkhu**: if any bhikkhu, whatever bhikkhu, a bhikkhu who

□ **bhikkhūnam**: for the bhikkhus; dat. pl. m. of *bhikkhu*, cp. NP 23, could also be gen.: “of the bhikkhus.”

□ **sikkhāsājīvasamāpanno**: has entered upon the training and livelihood. *sikkhā*: training, training precept; f. fr. *sikkhati* : one trains oneself. + *sājīva*: livelihood, living, living together; nt. = pref. *sa* :with, together + *ājīva*: livelihood. + *samāpanno*: having undertaken, entered upon, endowed with; p.p. of *samāpajjati*

Pārājika 1 - Methunadhamma 2 (p 103-140)

6

- **sikkhāsājīva**: the training and way of livelihood, system of training, livelihood of training, training-livelihood. (fulfilling the training and not transgressing the livelihood he has undertaken both)
- **sikkham**: training; acc. sg. f.
- **appaccakkhāya**: not having rejected, refused, repudiated. = neg. pref. *a*-: not + *paccakkhāya*: having rejected; the absolute of *paccakkhāti* : repudiates
- **dubbalyam**: incapability, weakness, inability; acc. sg. nt. = *dur*-: difficult, hard, bad; prefix + balya = *bala*: strength + abstract suffix -*ya*.
- **anāvikitvā**: not having disclosed; Absolutive of *āvikaroti*
- **paṭiseveyya**: should engage in; 3 sg. opt. of *paṭisevati*
- **antamaso**: even so much as, even; indecl. Originally an ablative of *anta*: end, extreme

Pārājika 1 - Methunadhamma 3 (p 103-140)

7

□ **tiracchānagatāya**: with a female animal; ins. sg. f. = *tiracchāna*: horizontal; a term for an animal since it moves with its body horizontal to the ground. + *gatāya*: gone; p.p. of *gacchati*, “one goes,” declined as an ins. sg. f. in -ā. The figurative meaning here is: “having gone into a state of being”. *Tiracchānagata* is often used as an adjective qualifying *pāṇa*: a living being

□ **pi**: just, even; emph. particle.

□ **pārājiko**: disqualified, one who is disqualified, excluded, deprived, debarred, deposed. Adjective qualifying an unexpressed bhikkhu. *Pārājika* is not a past participle, but there is no other suitable way of rendering it in English other than by a past participle.

□ **hoti**: he is; 3 sg. pres. ind. of *bhavati*.

□ **asamvāso**: not in communion; adjective. = neg. pref. *a-*: not + *saṃvāsa*: “communion,” der. fr. *saṃvasati*: lives together with, associates (= pref. *saṃ*: together + *vāsi*: dweller).

Pārājika 1 - *Upasampadā*

Bhikkhu means: one who is ordained by a procedure [with a decision as] the fourth [element] after [putting] the motion (*ñatti-catuttha-kamma-upasampadā*), indisputable, fit to stand, among the [following] eight [kinds of] ordinations (p 104):

- (1) ***ehi bhikkhu-upasampadā*** - the "come bhikkhu" ordination. (Pañcavaggiyā bhikkhus, Aṅgulimāla Thera)
- (2) ***saraṇā-gamanūpasampadā*** - ordination by going to [the triple] refuge.
- (3) ***ovāda-paṭiggahanūpasampadā*** - ordination by accepting the admonition. (Mahākassapa Thera)
- (4) ***pañha-vyākaraṇūpasampadā*** - ordination by answering questions. (Sopaka Thera, What is the one? All beings are sustained by food. ...two? Name and form. ...three? Three sensations. ...four? Four Noble truths. ..five? Five clinging aggregates. ...six? Six sense bases. ...seven? Seven factors of enlightenment. ...eight? Eightfold Noble Path. ...nine? Nine abodes of beings. ...ten? Ten qualities of an arahant.

Pārājika 1 - *Upasampadā*

9

(5) ***atṭha-garudhamma-ppatiggahaṇūpasampadā*** – ordination by accepting the 8 important rules. (Mahāpajāpatī Gotamī Therī)

(6) ***dūtenūpasampadā*** – ordination by messenger. (Aḍḍhakāsī Therī)

(7) ***atṭhavācikūpasampadā*** – ordination with 8 pronouncements. (Bhikkhunī)

(8) ***ñatti-catuttha-kammūpasampadā*** – ordination through a **procedure** [with a decision as] the fourth [element] after [putting] the motion (p 104):

- 8.1. ***vatthu***: the subject matter [of that procedure] (i.e. the candidate),
- 8.2. ***ñatti***: the motion, 8.3. ***anussāvaṇa***: the proclamation[s], 8.4. ***sīmā*** the boundary, and 8.5. ***parisā***: the assembly.

Pārājika 1 - *ñatti-catuttha-kamma-upasampadā*

10

8. *ñatti-catuttha-kamma-upasampadā* - ordination through a procedure [with a decision as] the fourth [element] after [putting] the motion (p 104):

8.1. *vatthu*: the subject matter [of that procedure] (i.e. the **candidate**) means: the individual seeking ordination. He is to be known, setting aside:

8.1.1. someone who is **less than twenty years old**: not having completed twenty years starting from his gaining rebirth (that is, conception).

8.1.2. someone who previously committed an extreme offence – one or other of the four [offences entailing] defeat. (*antima-vatthu*).

Pārājika 1 - *ñatti-catuttha-kamma-upasampadā*

11

8.1.3. a **eunuch** (*pañdaka*)

8.1.4. one in **communion by theft** (*theyya-samvāsaka*)

8.1.5. a **convert** while being a bhikkhu: one who has gone to the members of another sect (*titthiya-pakkantaka*)

8.1.6. **an animal** (*tiracchāna-gata*)

8.1.7. **a matricide - a mother murderer** (*mātu-ghātaka*)

8.1.8. **a patricide - a father murderer** (*pitu-ghātaka*)

8.1.9. **an Arahat murderer** (*arahanta-ghātaka*)

8.1.10. **a violator of bhikkhunīs** (*bhikkhuni-dūsaka*)

8.1.11. one who splits a community (*saṅgha-bhedaka*)

8.1.12. one who sheds the blood [of a Tathāgata] (*lohituppadaka*)

8.1.13. **a hermaphrodite** (*ubhato-byañjanaka*)

Pārājika 1 - *ñatti-catuttha-kamma-upasampadā*

12

8.1.3. **pañdaka** - a **eunuch**. A sprinkled eunuch and a jealous eunuch can be ordained as novices as well as as bhikkhus, the other three cannot (p 105-106):

8.1.3.a. **āsitta-pañdaka** - a **sprinkled eunuch**: a man whose sexual desire is allayed by performing fellatio on another man and bringing him to climax. (BMC Vol I&II, p 160)

8.1.3.b. **usūya-pañdaka** - a voyeur / a **jealous eunuch**: a man whose sexual desire is allayed by watching other people commit sexual indiscretions. (BMC Vol I&II, p 160)

Pārājika 1 - *ñatti-catuttha-kamma-upasampadā*

13

8.1.3.c. ***opakkamika-pandaka*** – a eunuch by **castration [of the testicles]**. A man whose penis has been cut off does not count as a eunuch. “*Because it has been taught [in the Samantapāsādikā, that the one whose] testicles have been removed [is a eunuch by surgery], therefore, if merely [his] male organ is removed, [but his] testicles remain with him, he is NOT a eunuch. Even for a monk, if his penis is removed without this being caused by a disease, it is only a grave offence, but it is not the state of a eunuch.*” (p 105-106)

8.1.3.d. ***napuṁsaka-paṇḍaka*** – a **genderless** eunuch. A person born without sexual organs. (BMC Vol I&II, p 160)

8.1.3.e. ***pakkha-paṇḍaka*** – a **fortnightly** eunuch. One who is a paṇḍaka only during the waning moon. (BMC Vol I&II, p 160)

Pārājika 1 - *ñatti-catuttha-kamma-upasampadā*

14

8.1.4. *theyya-samvāsaka* - the one in communion **by theft**. (p 106-109):

- a) *liṅgatthenaka* - the thief of the [outward] attribute [of a bhikkhu].
- b) *saṃvāsa-tthenaka* - the thief of the communal life.
- c) *ubhaya-tthenaka* - the thief of both.

8.1.4.a. *liṅgatthenaka* - ordains himself, wears the robe of a bhikkhu, but does NOT participate in the communal life: (p 106)

□ There, whoever (i) has gone forth by himself, (ii) does not count his years as a bhikkhu, (iii) does not accept the veneration of bhikkhus and novices in accordance with age, (iv) does not eject [others] from their seats, (v) is not engaged in the observance, etc. this one is called a "thief of the [outward] attribute" because he has stolen **only the mere**

Pārājika 1 - *ñatti-catuttha-kamma-upasampadā*

15

□ If a man is NOT ordained and counts the years he has been a fake bhikkhu, he not only steals the **outward attribute** (*linga*), but also the **communal life** (*saṃvāsa*), because doing this he is laying claim to a certain **position** within the hierarchy of the community. (p 106)

□ But whoever is made to go forth by bhikkhus, while [still] being a **novice**, removes his yellow robe[s and] with the resolve to [put] these [robes on again], indulges in sexual intercourse, [then] puts on [his yellow robes] again [and] claims the status of a novice, this one is **NOT a thief of the [outward] attribute**, because he has not given up the [outward] attribute given [to him] by the bhikkhus, [and] **neither is he a thief of communal life**, because he has accepted the communal life that accords with the [outward] attribute. (p 107)

Pārājika 1 - *ñatti-catuttha-kamma-upasampadā*

16

□ **sa-ussāha** - in general expresses the **resolve** of a bhikkhu who takes off his robes and maintains his legal claim to the robes. Even if a bhikkhu takes off his robes, he does NOT give up his legal status as a bhikkhu. □ “*If a bhikkhu, in fact, with the resolve to [his] yellow robes, dresses himself with a white cloth, engages in sexual intercourse, dresses himself again with [his] yellow robes, [and] then follows each rule, starting with counting the years [as a bhikkhu], etc., [then] he too is **NOT one who is in communion by theft** (since he committed a Pārājika offence and, therefore, is expelled). He [can] only receive ordination as a novice.*

□ *If he, however, gives up his legal claim to the yellow robe, dresses himself with a white cloth, engages in sexual intercourse, dresses himself again with [his] yellow robes [and] then follows each rule starting with counting the*

8.1.4.b. *samvāsa-tthenaka* – the thief of the communal life:

- And whoever, while [still] being a **novice**, goes to another country, (1) counts [his pretended] years as a bhikkhu, (2) enjoys veneration in accordance with [his pretended] age [of ordination], (3) ejects [others] from their seats, (4) engages in the observance, etc., this one is called **a thief of communal life** because of stealing only the mere communal life. For, indeed, every sort of activity which begins with the counting of the years as a bhikkhu is to be understood as **communal life** (*samvāsa*) in this case. (p 108)
- Exactly the same method [applies] also to one who, having renounced the training, again acts in this way, [thinking], “No one knows me”. (p 108)

8.1.4.c. *ubhaya-tthenaka* – the thief of both:

□ But whoever, after going forth on his own [and] going to a residence, (1) enjoys veneration in accordance with [his pretended] age [of ordination], (2) ejects [others] from their seats, (3) counts [his] years as a bhikkhu, (4) engages in the observance, etc., this one is called **a thief of both** because he has stolen the **outward attribute** as well as the **communal life**. (p 108)

□ Exactly the same method [applies] also to one who, having removed his robes by virtue of giving up [his] legal claim, thereafter commits an extreme offence, then having put the [robes] on again acts in this way. (p 109)

Exceptions to *theyya-samvāsaka*:

Whoever here takes the outward attribute [of a bhikkhu]:

1. from fear of kings or famine or a desert or disease or enemies

2. for the sake of bringing robes [to bhikkhus],
as long as he has a pure mind [and] does not enjoy the
communal life [with bhikkhus], he is not called one who
is in communion by theft. (p 109)

8.1.5. *titthiya-pakkantaka* - **one who has gone to the members of another sect:** whoever being ordained, desiring the status of a member of another sect (*titthiya-bhāva*), either himself takes the outward attribute of a member of another sect (*titthiya-līṅga*), e.g. a garment made of kusa grass, etc., [and] goes forth in their presence, or becoming naked, goes to the Ajivakas [and] then undertakes their vows. (p 109)

8.1.6. *tiracchāna-gata* - Except, however, for humans, indeed, all the rest are called **animals.** (p 110)

Pārājika 1 - *ñatti-catuttha-kamma-upasampadā*

21

8.1.7-8. *mātu-ghātaka* & *pitu-ghātaka* - a **mother/father**

murderer: Whoever deliberately deprives of life a human mother/father, himself being a human, indeed, this [one] is called a matricide/patricide.

8.1.9. *arahanta-ghātaka* - an **Arahat murderer:** Whoever

deliberately deprives of life a human [being] whose taints are destroyed (i.e. an arahat), even one who remains in the outward attribute of a householder.

8.1.10. *bhikkhuni-dūsaka* - a **violator of bhikkhunīs:** whoever

violates a bhikkhuni of good standing through any one of the three orifices. (p 110)

Pārājika 1 - *ñatti-catuttha-kamma-upasampadā*

22

8.1.11. ***sangha-bhedaka*** – **one who splits a community**: Whoever, like Devadatta, having established a teaching that is contrary to the doctrine and contrary to the discipline, splits a community by virtue of any one of the four procedures.

8.1.12. ***lohituppādaka*** – **one who sheds the blood [of a Tathāgata]**: Whoever, like Devadatta, with evil intention, with the intention to kill, causes blood to flow from the living body of a Tathāgata, even the mere [amount that could be] drunk by a small fly.

8.1.13. ***ubhato-vyañjanaka*** – **a hermaphrodite**: whoever has a twofold sexual organ, both because of a [volitional] act which produces female characteristics and because of a [volitional] act which produces male characteristics. (p 110)

8.2. *ñatti* - the **motion**: 5 defects of the motion: not dealing with (*aparāmasana*) (p 111)

8.2.1. the subject matter (i.e. the candidate) (*vatthu*), (the candidate's name)

8.2.2. the community (*saṅgha*),

8.2.3. the individual (*puggala*), (teacher's name)

8.2.4. the motion (*ñatti*)

8.2.5. placing the motion after [the proclamation] (*pacchā-ñatti-tṭhapanā*).

8.2.1. ***vatthu-aparāmasana*** - **not dealing with the subject matter** (i.e. the candidate): There, not announcing the one desiring [higher] ordination [by means of] "This is so-and-so".

8.2.2. ***saṅgha-aparamasana*** - **not dealing with the community**: Not saying [the word] "**community**" after having said, "*Reverend sir, listen to me*", here (i.e. in the phrase) "*Reverend sir, let the **community** listen to me*".

8.2.3. ***puggala-aparāmasana*** - **not dealing with the individual**: Not announcing the **preceptor** [by means of] "This one desiring [higher] ordination from so-and-so". (p 111)

8.2.4. *ñatti-aparāmasana* - **not dealing with the motion** Not pronouncing the motion at all.

8.2.5. *pacchā ñatti-tthapana* - **placing the motion after [the recitation of the subsequent proclamation]**: Having finished the [subsequent] proclamation (*kamma-vācā**) first, then having said, "*This is the motion*", [he says,] "*It is pleasing to the community.*" (p 112)

□ this is the last sentence of the formula for the procedure of higher ordination that terminates the resolution.

□ *kamma-vācā* = *anussāvanā* = the single/threefold subsequent proclamation in the “formula for the procedure” following the motion. It does NOT refer to the formula (*kamma-vācā*) for the

8.3. *anussāvana* - the **proclamation[s]**: 5 defects of the proclamation (*sāvana*): not dealing with (*aparāmasana*) (p 112)

8.3.1. the subject matter (*vatthu*; i.e. the candidate)

8.3.2. the community (*saṅgha*)

8.3.3. the individual (*puggala*)

8.3.4. distortion (*hāpana*) of the recitation (*sāvana*)

8.3.5. reciting at the wrong time (*akāle savana*).

8.3.1. *vatthu-aparāmasana* - **not dealing with the subject matter** (i.e. the candidate): There, not announcing the one desiring [higher] ordination [by means of] "This is so-and-so".

8.3.2. *saṅgha-aparamasana* - **not dealing with the community**: Not saying [the word] "**community**" after having said, "*Reverend sir, listen to me*", here (i.e. in the phrase) "*Reverend sir, let the community listen to me*".

8.3.3. *puggala-aparāmasana* - **not dealing with the individual**: Not announcing the **preceptor** [by means of] "This one desiring [higher] ordination from so-and-so".

8.3.4. *sāvanāya hāpana* - distortion (*hāpana*) of the recitation (*sāvana*): (1) without speaking the proclamation (*kamma-vācā*) at all, (2) only announcing the motion four times, (3) not pronouncing or mispronouncing a syllable or a word within the proclamation (*kamma-vācā= anussāvana*) (p 113)

□ 2 ways of distortion: (1) omitting words/syllables, (2) wrong pronunciation.

8.3.5. *akāle savana* - reciting at the wrong time: Performing the subsequent proclamation (*anussāvanā*) at the wrong place in the recitation without having put the motion

8.4. ***sīmāsampattivasena*** - [the procedure for higher ordination] performed within a boundary (*sīmā*) which avoids the previously mentioned characteristics of wrong boundaries. (11 types) (p 113)

8.5. ***parisāsampattivasena*** - defects in an **assembly** (*parisā*): (p 113)

8.5.1. ***kamma-ppatta*** - the non-arrival of as many bhikkhus as are fit [to act] in the procedure: all the qualified bhikkhus within the same boundary should come to participate in the procedures. If they do not, the Saṅgha is incomplete even if the number of bhikkhus would suffice to

Pārājika 1 - *ñatti-catuttha-kamma-upasampadā*

30

8.5.2. ***chanda*** – not bringing the **consent** of those who deserve to give [their] consent: bhikkhus who are within the boundary where a Saṅgha wants to perform a *saṅgha-kamma* have to attend this *saṅgha-kamma*, or, if they are not able to participate, they must send their consent. If it is an observance (*uposatha*) day, they must send their declaration of purity (*parisuddhi*) as well as their consent. (p 113)

8.5.3. ***paṭikkosana*** – the **protest** of those who are present face to face: the protest of at least 4 bhikkhus against a procedure performed by the Saṅgha. It is only allowed if a bhikkhu is within the same boundary as the Saṅgha who

6 factors of the renunciation of the training: (1) the intention (*citta*), (2) the key [words] (*khetta*), (3) the tense (*kāla*), (4) the action (*payoga*), (5) the individual (*puggala*), (6) the understanding (*vijānana*).

1. The intention (*citta*): For only with the intention (*citta*) [consisting] in the desire to drop out of the status of being ordained does the renunciation of the training become [valid], not for one speaking in haste or with stumbling speech. Thus, the renunciation of the training becomes [valid] by virtue of intention (*citta*), not by its absence.

2. The key [words] (*khetta*): there is renunciation of the training for one saying one or other of the [following] 22 key words

- 2.1. “*buddham paccakkhāmi*” – "I renounce the Buddha."
- 2.2. “*dhammam paccakkhāmi*” – "I renounce the Dhamma."
- 2.3. “*saṅgham paccakkhāmi*” – "I renounce the Sangha."
- 2.4. “*sikkham paccakkhāmi*” – "I renounce the training."
- 2.5. “*vinayam paccakkhāmi*” – "I renounce the discipline"
- 2.6. “*pātimokkhaṁ paccakkhāmi*” – "I renounce the Pātimokkha."
- 2.7. “*uddesam paccakkhāmi*” – "I renounce the recitation."
- 2.8. “*upajjhāyam paccakkhāmi*” – "I renounce [my] preceptor."

- 2.10. “*saddhivihārikam paccakkhāmi*” - “I renounce [my] co-resident.” (student of upajjhāya)
- 2.11. “*antevāsikam paccakkhāmi*” - “I renounce [my pupil] who dwells nearby. (student of ācariya)
- 2.12. “*samānupajjhāyakam paccakkhāmi*” - “I renounce the one who has the same preceptor.”
- 2.13. “*samānācariyakam paccakkhāmi*” - “I renounce the one who has the same teacher.”
- 2.14. “*sabrahmacārim paccakkhāmi*” - “I renounce [my] companions in the holy life.” (p 116)

- 2.15. “*gihīti mām dhārehi*” – “accept me as a householder.”
- 2.16. “*upāsako mām dhārehi*” – “ accept me as a layman.”
- 2.17. “*ārāmiko mām dhārehi*” – “accept me as a monastery attendant.”
- 2.18. “*sāmañero mām dhārehi*” – “ accept me as a novice.”
- 2.19. “*titthiyo mām dhārehi*” – “ accept me as a member of another sect.”
- 2.20. “*titthiyasāvako mām dhārehi*” – “ accept me as the disciple of a member of another sect.”
- 2.21. “*asamañō mām dhārehi*” – “ accept me as not a [true] recluse.”

3. the **tense** (*kāla*): **present tense phrases** which are formulated thus: "I renounce - *paccakkhāmi*" or "Accept me - *mam dhārehi*", and the four phrases beginning with "Enough [of the Buddha] for me - *alam me*", which are formulated combining [them] with the previous 14 [key] words, without specifying the **tense** by a finite verb in this way:

- a. "Enough of the Buddha for me." (*alam me buddhena.*)
- b. "What is the use of the Buddha to me?" (*kim nu me buddhena.*)
- c. "I have no need of the Buddha." (*na mamattho buddhena.*)
- d. "I am well released from the Buddha." (*sumuttāham buddhenā.*)

by virtue of these only and of [their] **synonyms** does renunciation [of the training] become [valid]. (p.117)

□ [The renunciation] does NOT become valid for one saying phrases indicating the **past** or the **future**, such as, "I renounced" or "I shall renounce" or "You accepted me" or "You will accept me" or "What if I were to renounce?" Thus, renunciation [of the training] becomes [valid] by virtue of [the use of] the **present** tense (*kāla*) or by virtue of the tense being unspecified, not by the absence of these.

4. the **action** (*payoga*): is twofold: **physical** and **verbal**. There, the renunciation [of the training] becomes [valid] **only through a verbal action** having made a speech in any language in this way: "I renounce the Buddha", etc. [The renunciation does] not become [valid] for someone making a physical action, [consisting in] writing syllables, or in showing hand gestures, etc. Thus, renunciation [of the training] becomes [valid] by reason of **verbal action only**, not by the absence of this. (p

5. the **individual** (*puggala*): is twofold: (1) the one who renounces [the training] and (2) [the one] to whom he renounces [it].

5.1 There, the renunciation of the training becomes [valid] if whoever renounces [the training] is not someone who is insane, someone whose thoughts are deranged (normal consciousness does not work at least temporarily), or someone who is afflicted by pain;

5.2 and if the one to whom he renounces [it] is a **human**, but is not someone who is insane, etc., and is **face to face** [with him]. For the declaration by messenger or by a letter of one who is absent does not become valid.

Thus, renunciation [of the training] becomes [valid] by virtue of the individuals as mentioned, not by the absence of these. (p 118)

6. the understanding (*vijānana*): is twofold: (1) **determined** or (2) **not determined**.

6.1. there, **determining** him or them, he says, "I declare [it] to him or to them." If they, after hearing the utterance as men do normally in the world, understand [it] at the time of giving [their] attention [to it; if] they understand thus – in fact, immediately following his utterance – his having renounced the training by way of [saying], "This one is fed up [with the life as a bhikkhu]" or [by saying], "This one desires [to resume] the status of a householder", [then] training is indeed renounced. Further, if [only] later they understand it having thought, "What did this one say?" (or, "What was said through this?"), or if others understand [it], the training is

6.2. For one, however, who declares [his renunciation] **without having determined** [some person] beforehand, the training is indeed renounced if some human being according to the manner taught [above] understands the meaning of [his] utterance. Thus, by virtue of understanding, the renunciation becomes [valid], not by the absence of this.

But whoever renounces the training, even so much as **in fun**, the training is indeed not renounced by him. (p 119)

□ **For renunciation to become valid, 6 factors are required.**

Pārājika 1 - 30 Pathways of Sexual Intercourse

40

3 components of communal life - *samvāsa*: (p 120)

1. common **procedure** - *eka-kamma*
2. common **recitation** - *ekuddeso*
3. the same **training** - *sama-sikkhātā*

30 pathways/orifices of sexual intercourse: (p 120)

→ **Male**: 2 (the mouth-*mukha* + the anus-*vacca*) * 2 (normal + eunuch-*pañdaka*) * 3 (human + non-human + animal) = **12** -> *pārājika*

□ **Female**: 3 (the genital-*passāva* + the mouth-*mukha* + the anus-*vacca*) * 2 (normal + hermaphrodite-*ubhatobyāñjanaka*) * 3 (human + non-human + animal) = **18** -> *pārājika*

Notes: (p 121)

- In the **Vinaya**, *pañdaka* stands for a being without sexual organs (neither male nor female). This results from the systematic followed in the frame of the 1st Pārājika, where men, women, eunuchs (neither men nor women), and hermaphrodites-ubhato-byañjanaka (men as well as women) in the states of existences as human beings, non-human beings, and animals are differentiated in order to cover all sorts of beings.
- In the **commentarial** layer *pañdaka* then is defined in a way that it also includes sexual deviants; and accordingly, the regulations regarding their ordination, etc., are differentiated.

Pārājika 1 - 30 Pathways of Sexual Intercourse

42

Whatever bhikkhu with the **intention [of having] sexual intercourse**, causes his sexual organ, either **covered or not covered**, to enter even for a distance as small as **one sesame seed** into the wet place not touched by natural wind of whichever [orifice] among these [**thirty orifices**]: (p 121)

1. whether it be his own or that of others,
2. whether it is covered or not covered [in the case of orificies] of others,
3. of dead ones,
4. of an [orifice] not decayed for the most part or not decayed [at all].
5. or if [the bhikkhu's sexual organ] is made to enter [into such places] by someone else, [then if the bhikkhu] **enjoys** any [aspect of] entering, having entered, remaining, or withdrawning [his sexual organ], he is called one who commits an offence entailing **defeat**. (p 121)

17 aspects of analysis: (p 121)

1. provenance (nidāna)	9. constituent parts (aṅga)
2. individual (puggala)	10. sort of origin (samuṭṭhāna)
3. subject matter (vatthu)	11. activity (kiriyā)
4. type of prescription (paññatti)	12. awareness (saññā)
5. command (āṇatta)	13. intention (citta)
6. sort of offence (āpatti)	14. the diversity of faults (vajja)
7. non-offence (anāpatti)	15. deeds (kamma)
8. failure (vipatti)	16. thought (citta): wholesome, unwholesome, and neutral.
	17. feelings (vedanā): pleasant, unpleasant, or neutral.

1. provenance (*nidāna*): sevenfold:

Vesāli, Rājagaha, Sāvatthi, Ālavi, Kosambi, Sakka, and Bhagga: the place of the [proclamation of the] prescription. For these [sevenfold places] are the provenance for all the rules of training. (p 122)

2. individual (*puggala*): with reference to whomever this or that rule of training was prescribed.

3. subject matter (*vatthu*): the misconduct of any given individual.

4. type of prescription (*paññatti*): ninefold:

4.1. the prescription (*paññatti*)

(4.3) the prescription [for a case] that has not yet arisen (*anuppanna-paññatti*) □ 8 *garu-dhammas* for bhikkhunīs.

(4.4) the prescription [that applies] everywhere (*sabbatthapaññatti*)

(4.5) the prescription [that applies] in [a border] region (*padesapaññatti*)

(4.6) the prescription in common [for both bhikkhus and bhikkhunīs] (*sādhāraṇa-paññatti*)

(4.7) the prescription exclusive [to either bhikkhus or bhikkhunīs] (*asādhāraṇa-paññatti*)

(4.8) the prescription for one [of the Saṅghas] (*ekato-paññatti*)

5. **command** (*āṇatta*): ordering (p 124)

6. **offence** (*āpatti*): type of offence by virtue of "action preceding [the main action]" (*pubba-payoga*). Actions accompanying theft are divided in

6.1. "actions preceding [the main action] (that is, the theft)" (*pubba-payoga*), for instance, searching for instruments, for an accomplice, etc.

6.2. "actions [committed] together with [the main action]" (*saha-payoga*), for instance, excavating goods deposited in the earth, etc.

7. **non-offence** (*anāpatti*): acquittal due to ignorance or insanity.

8. **failure** (*vipatti*): (1) virtuous conduct (*sīla-vipatti*), (2) [right] behaviour (*cāra-vipatti*), (3) [right] view (*ditthi-vipatti*), (4) [right]

9. constituent parts (*aṅga*):

With respect to all rules of training the constituent factor for the offences must be known. That is, the factors necessary to constitute an offence. For instance, in case of non-intentional types (*acittaka*) of offences, “intention” (*citta*) is not a factor.

10. origin (*samutthāna*): sixfold: (p 125)

1. body (kāya)	4. body and thought (kāya-citta)
2. speech (vācā)	5. speech and thought (vācā-citta)
3. body and speech (kāya-vācā)	6. body, speech, and thought (kāya-vācā-citta)

11. **activity** (*kiriya*): is fivefold: (p 129)

11.1. there is an offence, which originates in **activity** (*kiriya*) - whatever [offence there is of someone] performing a transgression by body or speech as in [the case of] digging the earth, etc. (a bhikkhu who digs the earth or who has it dug - that is, tells someone else to dig it.)

11.2. [there] is [an offence, which originates] in **non-activity** (*akiriya*) - whatever [offence there is for one] not doing what should be done by body or speech such as the offence [against] the first kathina [rule].

11.3. [there] is [an offence which originates] in **activity** and **non-activity** (*kiriya**akiriya*) - whatever [offence there is for someone] doing and not doing [something] such as the offence of accepting a robe from the hand of a bhikkhunī not related [to him]. (accepting a robe & not giving something to her)

11.4. [there] is [an offence which originates] either in **activity or non-activity** (*siyā kiriyato siyā akiriyato*) - whatever [offence there is for someone] whether he is doing [something] or not doing [something] such as the offence of accepting money. (There are two alternative ways to break this precept: (1) accepting money (by hand ..etc.), or (2) not rejecting it)

11.5. [there] is [an offence which originates] either in (1) activity **or** in (2) activity and non-activity (*siyā kiriyato siyā kiriyākiryato*) - whatever [offence there is for someone] whether he is doing [something] or doing and not doing [something] such as the offence about **making a hut.** (p 130)

12. **awareness** (*saññā*): twofold: (p 130)

12.1. [those] "having acquittal due to [lacking] awareness" (*saññā-vimokkha*): one is acquitted because of the absence of awareness of a transgression.

12.2. [those] having "no acquittal due to awareness" (*no-saññā-vimokkha*).

13. **intention** (*citta*): twofold: (p 131)

13.1 [offences dependent on] intention (*sacittakā*; i.e. **intentional-type** [offences])

13.2 [offences] not [dependent on] intention (*acittakā*; **unintentional-type** [offences]).

14. **faults** (*vajja*): twofold: (p 131)

14.1 "fault according to **common opinion**" (*loka-vajja*): with respect to whichever [offence] in the case of **intention**, the thought is **unwholesome**.

14.2 "fault according to a **precept** [laid down by the Buddha]" (*paññatti-vajja*): the remaining [offences]

15. **deeds** (*kamma*): threefold: (p 132)

15.1 physical deed (*kāya-kamma*): committed by the door of the body.

15.2 verbal deed (*vacī-kamma*): committed by the door of speech.

16. thought (*citta*): wholesome, unwholesome, and neutral:

when committing an offence, one commits it with an unwholesome [type of] thought or with a wholesome or a neutral [type of] thought. (p 132)

□ Though it is like that, in all rules of training [the classification is given as] "**one [type of] thought**" (*ekam cittam*) by virtue of the unwholesome [type of] thought, "**two [types of] thought**" (*dve cittāni*) by virtue of the wholesome and the neutral [types of] thought, [and] "**three [types of] thought**" (*tīṇi cittāni*) by virtue of all of them.

17. feelings (*vedanā*): pleasant, unpleasant, or neutral:

Likewise, [the offender] is endowed with an unpleasant feeling, or he is endowed with the pair of the other feelings (i.e. pleasant or indifferent feelings). (p 132)

□ [as] "**one [type of] feeling**" (*ekā vedanā*) by virtue of the unpleasant feeling, "**two [types of feeling]**" (*dve vedanā*) by virtue of the pleasant and indifferent [type of feeling], "**three [types of feeling]**" (*tisso vedanā*) by virtue of all of them. Only this division is permitted, not another. (p 133)

Pārājika 1 - 17 Aspects of Analysis

54

1. provenance (nidāna)	Vesāli (p 133)
2. individual (puggala)	Elder Sudinna (p 133)
3. subject matter (vatthu)	transgression consisting in sexual intercourse. (p 133)
4. prescription (paññatti)	common [for both bhikkhus and bhikkhunīs]. □ supplementary: without having renounced the training & even [if it is] with a female animal. (p 134)
5. command (āṇatta)	not connected with commanding [someone else]. (p 135)
6. sort of offence (āpatti)	(p 136-138)
7. non-offence (anāpatti)	(p 138-139)
8. failure (vipatti)	a failure of virtuous conduct. (p 139)
9. constituent parts (aṅga)	(i) the intention [to have] sexual intercourse, (ii) causing [the penis to enter] an orifice (magga), [and]

Pārājika 1 - 17 Aspects of Analysis

55

10. sort of origin (samutthāna)	2 origins: body (kāya) & thought (citta) (p 140, 128)
11. activity (kiriyā)	[it originates in] activity. (p 140)
12. awareness (saññā)	acquittal due to [lacking] awareness. (p 140)
13. intention (citta)	[is dependent on] intention. (p 140)
14. the diversity of faults (vajja)	common opinion (p 140)
15. deeds (kamma)	a physical deed (p 140)
16. thought (citta): wholesome, unwholesome, and neutral.	unwholesome (p 140)
17. feelings (vedanā): pleasant, unpleasant, or neutral.	two [types of] feeling (p 140)

Sorts of offence (āpatti) 1: (p 136)

□ [If] in an orifice of the type described [above] (30 pathways) for a living body, even when it is entirely destroyed, without skin, etc., being left over, the mere shape of the sexual organ (*nimitta*) is visible, it is an [offence entailing] **defeat** (*pārājika*) even for a [bhikkhu] who when the intention [to have] sexual intercourse is present [in him] causes to enter there a **boil** or an appendix of **skin** [all of which] have not lost physical sensitivity grown on [his] sexual organ (*aṅgajāta*).

-> The ability to feel, that is, the physical sensitivity of the object caused to enter, is a relevant criterium for the question of guilt or a guilty.

Sorts of offence (āpatti) 2: (p 137)

- For [a bhikkhu] who causes a dry **boil** or dead **skin** or **hair** [on his sexual organ, all of which] have lost physical sensitivity, to enter [there, it is an offence of] **wrong doing** (*dukkata*).
- If the orifice [is] entirely destroyed, without even the mere shape of the sexual organ being left over, for one who exerts himself there, it is a **grave offence** (*thullaccaya*) by virtue of the accumulation of wounds.

-> “[He causes his male organ to enter] what is not an orifice [and withdraws] by what is not an orifice.” - if [there] are 2 wounds united [with each other and] he causes [his male organ]

Sorts of offence (āpatti) 3: (p 137)

- [if] (1) in the case of human beings [a bhikkhu causes his male organ to enter] the eye, nose, orifice of the ear, the foreskin of men, or a wound made by a weapon, and (2) in case of animals such as elephants, horses, etc., the foreskin or a nostril, it is a **grave offence** (*thullaccaya*).
- [If a bhikkhu causes his male organ to enter] an eye, ear, nose, or a wound of animals, however, or a minute sexual organ that is devoid of enough size to enter [as] of snakes, flies , etc., and [if he causes his male organ to enter] the remaining [parts of the] body such as the armpits, etc., of all [beings] (i.e. humans and animals) [it is an offence of] **wrong doing** (*dukkhakata*)

Sorts of offence (*āpatti*) 4: (p 138)

- [If a bhikkhu causes his male organ to enter] a dead body's sexual organ, from the [condition of the dead body] being half devoured to [the condition of its] being not rotten, for [just] so long it is a **grave offence** (*thullaccaya*). When [the dead body] is rotten, [it is an offence of] **wrong doing** (*dukkata*).
- Likewise, for [a bhikkhu] causing [his] sexual organ to enter into the mouth [of a decapitated head] opened wide, without touching [it, there is an offence of] **wrong doing** (*dukkata*). With respect to a tongue which hangs out of the lips or with respect to the teeth, [it is] a **grave offence** (*thullaccaya*). With respect to a lump of flesh fallen outside the sexual organ, [it is an offence of] **wrong doing** (*dukkata*).

Sorts of offence (āpatti) 5: 4 derived pārājikā:

1. *lambi* - a monk with a long penis inserted into his anus.
2. *mudupiṭṭhika* - a monk with supple back takes his penis into his mouth.
3. *mukhaggāhī* - a monk who receives oral sex.
 - *parassa aṅgajātām mukhena ganhāti* - takes hold of another's genital by the mouth. -> *pārājika* if there is consent.

parassa - nt, gen.: of the other/another; *aṅgajātām* - nt, acc.: the male/female genital (penis/vagina); *mukhena* - nt, ins.: by the mouth; *ganhāti* - takes hold of

4. *aṅga jātābhi nissīdaka* - a monk who receives anal sex.

□ “*parassa aṅgaiāte abhinisīdati*” - sits down on another's sexual organ.

Non-offence (anāpatti) 1: (p 138-139)

1. *ajānanta* – one who does not know. whoever because he fell asleep does not know of the [sexual] approach by someone else.
2. *asādiyanta* – one who does not enjoy (i.e. agree to) [the act]. Whoever, though he knows [of the sexual approach], does not enjoy (i.e. agree to) it.
3. *ummattaka* – one who is insane. Whoever has arrived at incurable insanity by virtue of bile.
4. *khitta-citta* – one whose thoughts are deranged. One with a mental disturbance caused by demons (*yakkha*).
5. *vedanāṭṭa* – one who is afflicted by pain. Whoever does not know anything because he is afflicted by excessive pain.

Non-offence (anāpatti) 2: (p 138-139)

6. *ādikammika* - the first wrong doer. Whoever was the first with respect to this or that subject matter [for a rule being prescribed].

□ For both (insanity and mental disturbance), indeed, the state of not knowing because of their indifferent attitude towards fire, gold, excrement, or sandalwood, etc., is the measure.

4 factors for sexual intercourse:

1. **Object:** a human, a non-human (*deva*, *yakkha*, or *peta*), and an animal.
2. **Action:** one sexual organ enters the other, even to the extent of a sesame seed.
3. **Perception:** know that the act is occurring (i.e. not asleep).
4. **Consent:** must be given mentally at least.

[2011, 1.3]: Which item will not fulfil in giving up the training? (i) Citta, (ii) Khetta, (iii) Kāla, (iv) Payoga, (v) Viññatti.

[2012, 3]: Give a short description of the six conditions that should be fulfilled to give up the upasampadā.

[2014, 3]: To relinquish upasampadā six conditions must be fulfilled. What are they?

[2003, 9]: Explain “sikkhā paccakkhāna” (giving up training).

[1989, 4]: What is “sikkhā paccakkhāna”?

[2017, 6]: Write down the 6 factors needed to be fulfilled to relinquish Upasampadā (Sikkhā Paccakkhāna).

[2023, 6.3]: How to relinquish Upasampadā?

[2019, 2.5]: How many factors should there be to give up Upasampadā? What are they?

[2002, 2005, 2010]: Write the 30 ways in the first Pārājika.

[2007, 3]: Write the thirty pathways in committing the first pārājika.

[2009, 3]: What are the thirty ways of sexual intercourse in the first Pārājika?

[2019, 2.2]: What are the 30 ways in the first Pārājika?

[2012, 2]: Out of the 30 pathways in the 1st pārājika how many pathways are there regarding males? What are they?

[2013, 9]: Regarding a male what are the two pathways that can cause defeat?

[2016, 4.2]: In a human male how many pathways are there?

[2014, 1]: Out of the thirty pathways for pārājika, mention the twelve pathways regarding males.

[2017, 2]: What are the two pathways of a man that could cause defeat, related to the first pārājika?

[2020, 1.3]: What are the two pathways regarding a man which can lead to pārājika?

[2023, 5.4]: What is the offence when using these paths: “mukhamagga, vaccamagga, passāvamagga”?

[2023, 5.5]: “mukhamagga, vaccamagga” - there are 12 paths related to men. who are those men?

[2016, 4.1]: In a human female how many pathways are there that can lead to defeat (pārājika)? What are they?

[2020, 1.2]: Regarding a woman how many pathways are there which can lead to pārājika? What are they?

[2017, 3]: Write down the 3 pathways of a female that could cause defeat, related to the 1st pārājika?

[2023, 6.2]: What is the offence when a bhikkhu uses his penis to enter into the below mentioned animal body parts: nostrils and other holes of elephants, horses, or cows?

[2018, 1.5]: Does a bhikkhu who gets engaged in sexual act with the animal female species becomes Pārājika or not?

[2022, 1.4]: Once a bhikkhu named “Sudinna” had intercourse with a woman and another bhikkhu had intercourse with a female monkey. Explain the āpatti and anāpatti for both cases.

[2011, 1.3]: What is the proximate offence (sāmantāpatti) in the first pārājjika? (i) Pārājika, (ii) Pācittiya, (iii) Thullaccaya, (iv) Dukkhṭa, (v) Saṅghādisesa.

[2011, 1.3]: Which animal is considered as not to fulfil the first Pārājika? (i) Snake (out of the legless animals), (ii) Centipede (out of multipede animals), (iii) Hen (out of two legged animals), (iv) Fish (out of legless animals), (v) cat (out of four footed animals)

[2005, 2]: When you say “parassa aṅgajātām mukhena ganhāti”, what offence is involved?

[2007, 2]: What offence is committed in “sitting on another's sexual organ”?

[2013, 9]: Did the monk who had sexual intercourse with the monkey get defeated or not? Give reason.

[2022, 1.4]: If a bhikkhu engages in homosexual activity, is such a bhikkhu considered as having committed Pārājika? Explain appropriately.

Pārājika 1 - Upasampadā Past Exam Questions 1

70

[2001, 1]: Clarify the 8 cases of Upasampadā.

[2007, 9]: Clarify the meaning when it is said: “20 years is completed with the period in the mother's womb”.

[2000, 2]: Describe ñatti-catuttha-kamma-upasampadā.

[2006, 4]: Explain how giving up Upasampadā is done.

[1989, 2000, 2009, 2012]: How many kinds of Upasampadā are there? What are they?

[2009, 10]: If somebody inquires why you want to get Upasampadā (Higher Ordination). What will be your reply?

[2000, 2]: If there had been any other kind of Upasampadā (except ñatti-catuttha-kamma-upasampadā), name them.

Pārājika 1 - Upasampadā Past Exam Questions 2

71

[2006, 5]: Mention the 8 kinds of Upasampadā and show the present day Upasampadā.

[2003, 9]: Name the 11 unallowable persons for Upasampadā.

[2017, 8]: Name the eightfold Upasampadā?

[1988, 2008]: There are thirteen persons not suitable for Upasampadā. On which of the three words vatthu, ñatthi and anusāvana (recitation) they are considered unsuitable?

[2014, 3]: To establish Upasampadā five conditions must be fulfilled. What are they?

[2014, 10]: What age should be completed to get Upasampadā? What is your age now?

Pārājika 1 - Upasampadā Past Exam Questions 3

72

[2014, 2]: What are the different ways of giving Upasampadā?

[1989, 2009]: What are the qualifications required for Upasampadā?

[2014, 3]: What is expected by getting Upasampadā?

[2007, 2009]: What is meant by Upasampadā?

[2010, 2]: What is the name of the present day Upasampadā?

[2014, 3]: What is the offence committed by a bhikkhu who is not exempted from dependence (nissaya) for living away from his teacher?

[2013, 10]: What is the offence incurred daily by a novice bhikkhu under five years who does not live under dependence of a teacher?

[1989, 2004, 2009, 2012]: What is the present day Upasampadā?

Pārājika 1 - Upasampadā Past Exam Questions 4

73

[2014, 3]: What is the Upasampadā prevalent now?

[1989, 1]: What is Upasampadā?

[2012, 10]: What is your age? What do you expect by getting the Upasampadā?

[2007, 2]: What Pātimokkha is intended when it is mentioned that: "both Pātimokkhas should be known in detail."

[2007, 9]: What persons are not suitable for Upasampadā.

[2015, 10]: What would happen to the Upasampadā Sīla of a monk who is not free of dependence (nissaya) if he tries to take responsibility of running a monastery or a temple (vihāra) without the instruction from a teacher?

Pārājika 1 - Upasampadā Past Exam Questions 5

74

[2009, 1]: Who are the persons not suitable for Upasampadā?

[2011, 1.2]: Who is not suitable for Upasampadā?

(i) Householder (ii) bhikkhuni (iii) bhikkhu (iv) One who spoiled a bhikkhuni (v) Upāsaka

[2012, 3]: Who is the first monk who obtained this Upasampadā (the present day Upasampadā)? Rādha Thera

[2017, 5]: Write down the 5 factors related to the successful occurrence of a high ordination?

[2002, 2007]: Write down the 8 kinds of Upasampadā and mention the one practised at present.

Yo pana bhikkhu gāmā vā araññā vā **adinnam** **theyyasaṅkhātaṁ ādiyeyya**, yathārūpe adinnādāne rājāno coram gahetvā haneyyum vā bandheyyum vā pabbājeyyum vā: Coro'si, bālo'si, mūlho'si, theno'sī ti, tathārūpam bhikkhu adinnam ādiyamāno; ayam-pi pārājiko hoti, asamvāso.

Whatever bhikkhu should seize from a **village** or from a **wilderness** what is not given in a way which is counted as **theft**, in such manner of taking what is not given that kings, having arrested a robber, would beat or would bind or would expel him, [saying], “You are a robber, you are a fool, you are stupid, you are a theft”, the bhikkhu, seizing anything of such a nature that is not given, also becomes defeated (**pārājika**), [incurs] the loss of communal life

□ **gāmā**: from a village; abl. sg. m. -> *gāma* represents each type of settlement: consisting in a single hut, etc., whether enclosed (*parikkhitta*) or not enclosed (*aparikkhitta*), whether [inhabited by] human beings (*samanussa*) or [uninhabited] by human beings or even every caravan which has settled for more than four months. (p 142)

-> **ghara** - a house: [the space] inside the place where the water falls from the eaves of the roof. (p 143)

□ **araññā**: from a wilderness, forest; abl. sg. nt. of *arañña*, fr. *araṇa*: remote + abstract suffix *-ya*. -> *arañña* represents all areas where there are no settlements, rivers, oceans, and natural lakes. (p 141)

□ **adinnam**: what has not been given, that which is not given; acc. sg. nt.; = neg. pref. *a-* + *dinna*: given, p.p. of *dadāti*

- **theyyasaṅkhātam**: in a way which is reckoned as theft, ... reckoned as (taking) by theft. = *theyya*: theft, nt. + *saṅkhāta*: reckoned, agreed on; so-called, named, reckoned as; p.p. of *saṅkhāyati* : considers, reckons, agrees upon, calculates, deliberates.
- **ādiyeyya**: should take; 3 sg. opt. of *ādāti* . This optative requires the completion of “pārājiko hoti ” and the whole rule is one sentence as in Pār 1.
- **yathārūpe**: of the kind, according to the kind, which is being of such nature; adjective qualifying *adinnādāne*. = *yathā*: according to, as, like; relative indeclinable; + *rūpa*: form
- **adinnādāne**: on account of ... the taking of what has not been given; loc. sg. nt. Here the locative of reason and motive is used, which indicates the cause for some action, i.e.: for, due to, on account of. above.= *adinna*: what has not been given + *ādāna*: taking; action-noun der. fr. *ādāti*

- **rājāno**: royal officers, rulers, authorities, king's officers. nom. pl. m. of *rājā*
- **coram**: the robber; acc. sg. m.
- **gahetvā**: having caught, seized, arrested; abs. of *gaṇhāti*
- **haneyyum**: they would physically punish. 3 pl. opt. of *hanati*
- **bandheyyum**: they would bind, imprison; 3 pl. opt. of *bandhati*
- **pabbājeyyum**: they would banish, exile; 3 pl. opt. of *pabbājeti*. the causative of *pabbajati*, used in a double sense of “make go forth” (as a *samaṇa*) and “to banish”.
- **coro'si**: you are a robber; = junction of *coro* + *asi* in which the *a* of *asi* is elided; = *coro*: robber + *asi*: you are; 2 sg. pres. ind. of *atti*
- **bālo'si**: you are a fool; *bālo*: fool; nom. sg. m. + *asi*.

- **mūlho'si**: you are insane, one who has gone astray, a madman, you are stupid. **mūlho**: one who is astray, a stupid person, a madman; p.p. of *muyhati* : “one who is confused,” used as a noun or as an adjective qualifying an unexpressed nominative personal pronoun **tvam**: you. + asi.
- **theno'sī ti**: you are a thief; = **theno**: thief; nom. sg. m. + **asi**, of which the initial *a-* has been elided in the junction with theno and the final *-i* has been lengthened due to being followed by *ti* + *ti*: end quote; deictic particle.
- **tathārūpam**: of such a kind, ... nature; adjective qualifying *adinnam*.
- **ādiyamāno**: taking; pr.p. of *ādiyati*, the passive form of *ādāti*.
- **ayam-pi**: this one too; = **ayam**: this one, he; nom. sg. m. dem. pron. qualifying an unexpressed bhikkhu. This clause is correlative to the yo pana main clause above. + **pi**: too, also; indeclinable.

- **pārājiko**: disqualified, one who is disqualified, excluded, deprived, debarred, deposed. Adjective qualifying an unexpressed bhikkhu. *Pārājika* is not a past participle, but there is no other suitable way of rendering it in English other than by a past participle. Further, it appears to be a past participle by implication because it comes after some action has taken place.
- **hoti**: he is; 3 sg. pres. ind. of *bhavati*.
- **asamvāso**: not in communion; adjective. = neg. pref. *a-*: not + *saṃvāsa*: “communion,” der. fr. *saṃvasati* : lives together with, associates (= pref. *saṃ*: with + *vasati* : lives, dwells).

- **Not given** (*adinnam*, Pāt 8,9) means: the property of another human being. (p146)
- **What is counted as theft** (*theyya-saṅkhātam*, Pāt 8,9-10): herein **thief** (*thena*) means robber (*cora*); the mental disposition of a thief is **theft** (*theyya*); the [word theft (*theyya*)] is [another] designation for "**thinking of taking away**".
- *Saṅkhā* ("counting") and *saṅkhāta* ("counted") are one in meaning. The [words *saṅkhā* and *saṅkhāta* are another] designation for "**group**", as in [the phrase] "for the group 'diversification' has perception as its origin". -> That "**which is counted as theft**" (*theyya-saṅkhāta*): that part [of the thoughts which] is "**theft**". The meaning is: that single group of thoughts counted as **thoughts about theft**.
- This accusative [is used] in the sense of an instrumental; therefore, as to the meaning [*theyya-saṅkhātam*] is to be regarded as "**by means of what is**

- **Should seize** (*ādiyeyya*, Pāt 8,10) means: should take by virtue of one or other of the twenty-five [types of] taking away. But those [types of] taking away are to be thoroughly examined putting together five groups of five. (p 146)
- **In such manner** (*yathārūpe*, Pāt 8,10) means: of such a kind (p 156)
- **Of taking what is not given** (*adinnādāne*, Pāt 8,10) means: of taking the property belonging to another which is not given. (p 156)
- **Kings** (*rājāno*, Pāt 8,10): this is said with reference only to Bimbisāra. [30] Other [kings] whether they might or might not act like that are not authoritative. (p 156)
- **Or would beat** (*hanevvum vā*, Pāt 8,11) means: they would strike

- **Or would bind** (*bandheyyum vā*, Pāt 8,11) means: or they would bind with ropes and bonds, etc. (p 156)
- **Or would expel** (*pabbājeyyum vā*, Pāt 8,11) means: or they would drive [him] off. (p 156)
- **You are a robber, you are a fool, you are stupid, you are a thief** (*coro 'si, bālo 'si, mūlho 'si, theno 'si*, Pāt 8,11-12): With such words they abuse [the guilty person]. In respect of the taking of what sort of things that are not given do kings act thus? In respect of [the taking of] a *pāda** or something worth a pāda. (p 156)

□ **The bhikkhu taking anything that is not given of such a nature** (*tathā-rupam bhikkhu adinnam ādiyamāno*, Pāt 8,12-13) means: a bhikkhu taking away, by one "taking away" (*avahāra*) or another of the [twentyfive "types of] taking away" described [above], such goods, which are not given, as a *pāda** of an ancient *kahāpaṇa* or worth a pāda, whether they are endowed with life or are lifeless, wherever they are placed, in the earth, etc., he becomes defeated (*pārājika**). What need to talk about anything [worth] more than that? (p 157)

(24 K gold / 28) = 1 Māsaka = 31.42 USD

5 Māsaka = 155 USD = 45500 RS

Should seize (*ādiyeyya*, Pāt 8,10) means: should take by virtue of one or other of the twenty-five [types of] taking away. But those [types of] taking away are to be thoroughly examined putting together five groups of five. (p 146)

- (1) the group of five concerning various objects (*nānā-bhaṇḍa-pañcaka*)
- (2) the group of five concerning a single object (*eka-bhaṇḍa-pañcaka*)
- (3) the group of five [beginning] with one's own hand (*sāhatthika-pañcaka*)
- (4) the group of five [beginning with] "action preceding [the main action]" (*pubba-navoga-pañcaka*)

Kaṅkhāvitaranī, Samantapāsādikā

Vinaya

(Hermann Oldenberg, (ed.), Vinaya Piṭaka, 5 vols.
London, 1879-1883.)

(1) The group of five concerning various objects (*nānā-bhaṇḍa-pañcaka*)

(1.1) should seize (<i>ādiyeyya</i>) : to lay legal claim to something belonging to someone else (Kkh 43,1-3 = Sp 302,22-25).	Vin III 50,5-7.14.22.30 (Pār 2.4.10, 11, 12, 13).
(1.2) should take (<i>hareyya</i>) : stealing the goods of another which one carries as a load on the head (Kkh 43,4-6 = Sp 302,25-28)	Vin III 49,26-35 (Pār 2.4.9).
(1.3) should take away (<i>avahareyya</i>) refers to cases where someone who deposited his goods and now asks to get them back is rejected by a bhikkhu with the words "I do not fetch them" (Kkh 43,7-10 = Sp 302,28-303,1).	Vin III 51,36-52,4 (Pār 2.4.20).
(1.4) should cause [someone] to deviate from the path he is moving along (<i>iriyāpatham vikopeyya</i>) refers to cases where a person who carries some goods with him is caused to leave its original path (Kkh 43,11-13 = Sp 303,1-3).	Vin III 51,30-32 (Pār 2.4.19).
(1.5) should move from its place (<i>ṭhānā cāveyya</i>) refers to stealing property standing on firm ground (thalaṭṭham bhaṇḍam, Kkh 43,14-15 = Sp 303,3-6).	Vin III 48,20-24 (Pār 2.4.3).

1. nānā-bhaṇḍa-pañcaka – the group of five concerning **various objects**:

1.1. should seize (*ādiyeyya*)

1.2. should take (*hareyya*)

1.3. should take away (*avahareyya*)

1.4. should cause [someone] to deviate from the path he is moving along (*iriyāpatham vikopeyya*)

1.5. should move from [its] place (*ṭhānā caveyya*). (p 147)

□ **various objects** = animate (*saviññāṇaka*) and inanimate (*aviññāṇaka*) [objects] (p 147)

1.1. should seize (*ādiyeyya*): (p 147)

[if a bhikkhu] lays [legal] claim to a monastery (or a park), [it is] an offence of **wrong doing**. [If] he creates doubt for the owner, [it is] a **grave offence**. [If] the owner, thinking, "[This] will not be mine", gives up [his legal] claim, [it is] an offence entailing **defeat**.

1.2. should take (*hareyya*): (p 148)

[if,] while taking the goods of another, he touches the load on his head with the thought of stealing [it, it is an offence of] **wrong doing**. [If] he shakes [it, it is] a **grave offence**. [If] he puts it down on his shoulder, [it is an offence entailing] **defeat**. -> since it is a load to be carried on the head, putting it down from the head is moving the goods from their place (*ṭhānā caveti*), which is a relevant point for a

1.3. should take away (*avahareyya*): (p 148)

[if,] being spoken to with the words, "Goods have been deposited [by me]; give me [back] the goods", [a bhikkhu] says, "I will not fetch them", [it is an offence of] **wrong doing**. [If] he creates doubt for the owner, [it is] a **grave offence**. [If] the owner, thinking, "This will not be mine", gives up [his legal] claim, [it is an offence entailing] **defeat**.

1.4. should cause [someone] to deviate from the path he is moving along (*iriyāpatham vikopeyya*): (p 148)

[If, thinking] "I will lead the one taking the goods with him", he causes [the person with the goods] to pass [the original path by] the **first step**, [it is] a **grave offence**; [if] he causes [the person with the goods] to pass [the original path by] the **second step**, [it is an

-> regularly in other instances of Pār 2 M, the first and second step refer to the passing of the boundary of that space within which the respective object can be touched, carried around, etc., without an offence being committed in this way. Here, however, transgressing by one and two steps refers to the transgression of the original path. (p 148)

1.5 **should move from [its] place** (*ṭhānā caveyya*): (p 148)

[if] with the thought of stealing he touches property standing on [firm] ground, [it is an offence of] **wrong doing**. [If] he shakes [it, it is] a **grave offence**. [If] he moves it from its place, [it is an offence entailing] **defeat**.

Kaṅkhāvitaranī, Samantapāśādikā

Vinaya

(Hermann Oldenberg, (ed.), Vinaya Piṭaka, 5 vols.
London, 1879-1883.)

(2) The group of five concerning a single object (*eka-bhaṇḍa-pañcaka*)

(2.1) seizing (<i>ādiyana</i> , as in 1.1)	Every theft of creatures may belong to this section (Vin III 52,14-35 [Pār 2.4.22-26]).
(2.2) taking (<i>haraṇa</i> , as in 1.2)	
(2.3) taking away (<i>avaharaṇa</i> , as in 1.3)	
(2.4) should cause someone to deviate from the path he is moving along (<i>iriyāpathavikopana</i> , as in 1.4)	
(2.5) moving from its place (<i>ṭhānacāvana</i> , as in 1.5)	

2. ***eka-bhaṇḍa-pañcaka*** - the group of five concerning **a single object**:

2.1. seizing (*ādiyeyya*)

2.2. taking (*hareyya*)

2.3. taking away (*avahareyya*)

2.4. causing [someone] to deviate from the path he is moving along (*iriyāpatham vikopeyya*)

2.5. moving from [its] place (*ṭhānā caveyya*).” - laying legal claim to a slave or animal which has an owner. (p 149)

□ **a single objects** = animate (*saviññāṇaka*) (p 147)

Kaṅkhāvitaranī, Samantapāsādikā

Vinaya

(Hermann Oldenberg, (ed.), Vinaya Piṭaka, 5 vols.
London, 1879-1883.)

(3) The group of five [beginning] with one's own hand (*sāhatthika-pañcaka*)

(3.1) “with one's own hand” (*sāhatthika*) means with one's own hand one takes away the goods of another (Kkh 43,21-22 = Sp 304,12).

All cases in the Vinaya — except incitement — are cases in which theft is committed with one's own hand

(3.2) “done by commanding someone else” (*āṇattika*, Kkh 43,22-23 = Sp 304,12-13)

Vin III 52,36-38 (Pār 2.4.27) ; 53,19-54,13 (Pār 2.5.1-4).

(3.3) “throwing out” (*nissaggiya*) means throwing outside, while standing inside of the customs frontier (Kkh 43,23-24 Sp 304,14-16)

Vin III 46,36 ; 52,5-13 (Pār 2.4.21).

(3.4) “accomplishing a legal case” (*atthasādhaka*) means that one commands another to steal goods when he is able (difference to 3.2 is that command and theft are not simultaneous ; Kkh 43,24-44,4 Sp 304,16-20).

Vin III 54,3-5 (Pār 2.5.3)

(3.5) “giving up the legal claim” (*dhuranikkhepa*) refers (a) to an owner who gives up his legal claim to his deposited goods as a consequence of a bhikkhu's claim to the respective object (Sp 304,20-21 ; Kkh 44,4-5), or to his property (Kkh 44,4) ; (b) to one who does not give compensations for temporary goods (Kkh 44,5-6).

Vin III 50,5-7.14.22.30 ; 52,2 (Pār 2.4.10, 11, 12, 13, 20).

3. *sāhatthika-pañcaka* - the group of five [beginning] with one's own hand:

- 3.1. with one's own hand (*sāhatthika*)
- 3.2. [done by] commanding [someone else] (*āṇattika*)
- 3.3. throwing out (*nissaggiya*)
- 3.4. accomplishing a legal case (*attha-sādhaka*)
- 3.5. giving up the legal claim (*dhura-nikkhepa*)

3. *sāhatthika-pañcaka* - the group of five [beginning] with one's own hand:

3.1. with one's own hand (*sāhatthika*):

With his own hand he takes away the goods of another.

3.2. [done by] commanding [someone else] (*āṇattika*):

He commands another, "Take away the goods of so-and-so."

3.3. throwing out (*nissaggiya*):

Throwing outside while standing inside the customs frontier or a [pre-]determined place. (p 149)

3.4. accomplishing a legal case (*attha-sādhaka*):

He commands another: "When you are able, then take away the goods of so-and-so." There, if the other person, without obstacle (that is, un prevented), takes it away, for the one who gives the command [it is an offence entailing] **defeat** at the very moment the command is given. Or [if] he places footwear, etc.,' inevitably fit to absorb oil worth a pada into an oil jar belonging to another, [it is an offence entailing] **defeat** in the mere act of releasing [them] from his hand. (p 150)

3.5. giving up the legal claim (*dhura-nikkhepa*):

Laying legal claim to a monastery (or a park) or of goods which have been deposited. Exactly the same method also applies to someone not giving compensation for temporary [goods]. (p 150)

Pārājika 2 - 4. pubba-payoga-pañcaka (p 150-152)

97

Kaṅkhāvitaranī, Samantapāsādikā

Vinaya

(Hermann Oldenberg, (ed.), Vinaya Piṭaka, 5 vols.
London, 1879-1883.)

(4) The group of five [beginning with] acts preparative to the main act (*pubba-payoga-pañcaka*)

(4.1) “act preparative to the main act” (<i>pubba-payoga</i>) refers to a command preceding the theft (Kkh 44,8-9 = Sp 304,24-25).	Vin III 52,36-38 (Pār 2.4.27) ; 53,19-54,13 (Pār 2.5.1-4).
(4.2) “act together with the main act” (<i>saha-payoga</i>) refers to (a) moving the object from its place (Kkh 44,9 = Sp 304,25), (b) taking fields, etc., in shifting the boundary pegs (Kkh 44,9-10).	(a) nearly all types of theft ; (b) no example for this type of theft is to be found in the Vinaya.
(4.3) “taking away by an arrangement” (<i>saṃvidhāvahāra</i>) refers to cases, where several bhikkhus planned together to take away such-and-such goods. When these goods are moved from their place by even one of them, it is theft for all of them (Kkh 44,10-13 ; Sp 304,26 only refers to the Vinaya).	Vin III 53,4-5 (Pār 2.4.29).
(4.4) “act of appointing the time” (<i>saṅketa-kamma</i>) means having fixed a time for theft (Kkh 44,13-17 ; Sp 304,26 only refers to the Vinaya).	Vin III 53,6-11 (Pār 2.4.30).
(4.5) “act consisting in making a sign” (<i>nimitta-kamma</i>) refers to making a sign such as blinking with the eyes, etc. (Kkh 44,17-20 ; Sp 304,26 only refers to the Vinaya).	Vin III 53,12-18 (Pār 2.4.31).

4. ***pubba-payoga-pañcaka*** - the group of five [beginning with] "action preceding [the main action]": (p 150)

- 4.1. an action preceding [the main action] (*pubba-payoga*)
- 4.2. an action together with [the main action] (*saha-payoga*)
- 4.3. taking away by an arrangement' (*saṃvidhāvahāra*)
- 4.4. an act of appointing [the time] (*saṅketa-kamma*)
- 4.5. an act consisting in [making] a sign (*nimitta-kamma*)

4. ***pubba-payoga-pañcaka*** - the group of five [beginning with] "action preceding [the main action]": (p 150)

4.1. an action preceding [the main action] (***pubba-payoga***): [there being] a command. (p 151)

4.2. an action together with [the main action] (***saha-payoga***): moving [the object] from [its] place and taking fields, etc., in shifting the [boundary] pegs, etc. (p 151)

4.3. taking away by an arrangement' (***samvidhāvahāra***): taking away after having arranged, after having consented: "We will take away such-and-such goods". For, when they have gone [away] after having [it] arranged in this way, when these goods have been moved from [their] place by even one of them. (p 151)

Pārājika 2 - 4. pubba-payoga-pañcaka (p 150-152)

10
0

4.4. an act of appointing [the time] (*sanketa-kamma*): act of making aware (*sañjānana*). For if, having fixed a time, such as the time of the morning meal, etc., the one spoken to [with the words] "At such-and-such a time take away such-and-such goods", takes [them] away neither after nor before (but simultaneously with) the appointed [time], for the one who appoints [the time] this is "taking away" at the very moment of appointing [the time]. (p 151)

4.5. an act consisting in [making] a sign (*nimitta-kamma*): making a sign such as blinking with the eyes, etc., in order to produce awareness. For if the one spoken to [with the words] "Take it away" takes it away neither after nor before (but simultaneously with) the making of the sign, for the one who makes the sign **this is "taking away"** at the very moment of making the sign. (p 152)

Pārājika 2 - 5. theyyāvahāra-pañcaka (p 152-156)

10
1

Kaṅkhāvitaranī, Samantapāsādikā

Vinaya

(Hermann Oldenberg, (ed.), Vinaya Piṭaka, 5 vols.
London, 1879-1883.)

(5) The group of five [beginning with] taking away by [simple] theft (*theyyāvahāra-pañcaka*)

(5.1) “Taking away by [simple] theft” (<i>theyyāvahāra</i>) refers to theft (a) by making a hole in a wall, etc., then taking away goods without being seen, or (2) by deceiving others by means of false weights and false coinage, etc. (Kkh 44,22-25 ; Sp —).	(a-b) no example in the Vinaya.
(5.2) “Taking away by force” (<i>pasayhāvahāra</i>) refers to (a) overpowering others by application of force grasping their property, or (b) grasping more by application of force than the tax which is suitable for one (Kkh 44,25-45,3 ; Sp —).	(a-b) no example in the Vinaya.
(5.3) “Taking away by determination” (<i>parikappāvahāra</i>) means : the throwing outside, while standing inside the pre-determined place ; or grasping after the determination of goods or the place (Kkh 45,3-25 ; Sp —).	Vin III 46,36, but no example in the Vinaya
(5.4) “Taking away by concealment” (<i>paṭichannāvahāra</i>) taking away something by covering it (Kkh 45,26-46,13 ; Sp —).	No example in the Vinaya.
(5.5) “Taking away by changing lot markers” (<i>kusāvahāra</i>) refers to theft by moving the lot-marker to another share (Kkh 46,14-47,3 ; Sp 304,31-32 refers to the commentary in Sp 375,13ff.).	Vin III 58,22-24 (Pār 2.7.9).

Pārājika 2 - 5. theyyāvahāra-pañcaka (p 152-156)

10
2

5. ***theyyāvahāra-pañcaka*** - the group of five [beginning with] "taking away by [simple] theft": (p 152)

- 5.1. Taking away by [simple] theft (*theyyāvahāra*)
- 5.2. Taking away by force (*pasayhāvahāra*)
- 5.3. Taking away by [pre]determination (*parikappāvahāra*)
- 5.4. Taking away by concealment (*paṭichannāvahāra*)
- 5.5. Taking away by [moving] a lot marker (*kusāvahāra*)

Pārājika 2 - 5. theyyāvahāra-pañcaka (p 152-156)

10
3

5. ***theyyāvahāra-pañcaka*** - the group of five [beginning with] "taking away by [simple] theft": (p 152)

5.1. Taking away by [simple] theft (***theyyāvahāra***):

Whoever - having made a hole in a wall, etc. - takes away [goods] without being seen, or - having deceived by means of false weights and false coinage, etc. - grasps [goods]. (p 152)

5.2. Taking away by force (***pasayhāvahāra***):

Anyone who overpowers [others], then by applying force grasps the property of others, like a village robber, etc., or who grasps more than the tax [which is] suitable for him - exactly in the manner described, as king's servants, etc., do. (p 152)

Pārājika 2 - 5. theyyāvahāra-pañcaka (p 152-156)

10
4

5.3. Taking away by [pre]determination (*parikappāvahāra*): twofold: **goods** and **place** (p 152)

5.3.a "[pre]determination of **goods**" (*bhaṇḍa-parikappa*):

Someone who needs a piece of cloth, enters an inner room thinking, "If there is a piece of cloth, I will grasp it. If [there is] thread, I will not grasp [it]." In the darkness he grasps a sack. If there is a piece of cloth [in it, there is an offence entailing] **defeat** in the very act of picking it up (i.e. the sack with the cloth in it).

If there is thread [in it, this] preserves [him from an offence]. If he takes it outside, opens it, knows, "It is thread", carries it back again, [and] puts it [back, this] indeed preserves [him from an offence]. (p 153)

Pārājika 2 - 5. theyyāvahāra-pañcaka (p 152-156)

10
5

5.3.a "[pre]determination of **goods**" (*bhanda-parikappa*): (p 153)

If he knows, "It is thread", thinks "whatever is received is to be grasped", [and] goes away, he is to be treated according to the number of steps [he takes].

If having put it on the ground he grasps it [again, there is an offence entailing] **defeat** in picking it up.

If [he is] followed [by people] crying "Robber, robber", [and] having thrown it down he runs away, [that] preserves [him from an offence].

If the owners see it and grasp it, [that] indeed preserves [him from an offence].

Pārājika 2 - 5. theyyāvahāra-pañcaka (p 152-156)

10
6

5.3.a "[pre]determination of **goods**" (*bhanda-parikappa*): (p 153)

If the owners turn back [i.e. stop following him], then he, who, after having seen [the object] himself, grasps [it thinking,] "How much more is the object grasped by me with the perception [that it is a rag robe from a] dust heap my property now;" even he [has to pay] compensation indeed.

□ what is meant is that the owners gave up the search, from which it follows that the object does not have an owner any longer. The bhikkhu now finds the object on the street, which means it is a rag robe, that is to him, so he allowed thinks that taking this object now, when it is a rag robe, it is even more his property than it was before (that is to say, the object is even more his property than before).

Pārājika 2 - 5. theyyāvahāra-pañcaka (p 152-156)

10
7

5.3.b "[pre]determination of **place**" (*okāsa-parikappa*): (p 154)

Someone has entered someone else's residence, etc. Having seen some desirable goods, he delimits [a space] by virtue of the door of the inner room, the veranda, the entrance door of the lower [floor of the] palace, the gateway, the foot of a tree, etc., [and] he determines, "If they see me here inside (i.e. within the space delimited before), I shall give it back as though having grasped it from a desire to see it while [I was] wandering around; if they do not see me, I shall take it."

For him, taking it there is "taking away" in the mere act of transgressing the [pre]determined delimitation.

Pārājika 2 - 5. theyyāvahāra-pañcaka (p 152-156)

10
8

5.4. Taking away by concealment (*paticchannāvahāra*): (p154)

Taking [something] away in covering it: whatever bhikkhu in gardens, etc., seeing a signet ring, etc., belonging to others who have taken them off and put them down, [thinking], "I will grasp it later", covers it with dust or leaves, as long as he does not pick it up, for so long there is no "taking away" (*avahāra*).

If the owners, searching for it and not having seen it, go off with the mere intention "tomorrow we shall find out", then for one picking it up, there is "taking away" in the act of picking it up (*uddhāre*).

For him, being reprimanded afterwards [by someone] who knows [about it, but] not giving it back, there is "taking away" in the

Pārājika 2 - 5. theyyāvahāra-pañcaka (p 152-156)

10
9

5.4. Taking away by concealment (*paticchannāvahāra*): (p154)

But whoever with the thought of stealing, not covering property of such a kind lying in such a place, [but] treading on it with his foot, pushing it into the mud or the sand, for him there is "taking away" in the mere act of pushing it in. (p 155)

5.5. Taking away by [moving] a lot marker (*kusāvahāra*): (p 155)

5.5.a If any bhikkhu has dropped [on his share] a lot marker made of bamboo or made of palm leaf with [his] sign on it when robe material is being shared out, he being desirous of taking the share of another [which is] lying in the vicinity of his own share, [which is] less valuable or more valuable [than his own] or of equal value picks up the lot marker which had fallen on his own share because of his desire to drop it on the share of another, this preserves [him from an offence] for

Pārājika 2 - 5. theyyāvahāra-pañcaka (p 152-156)

11
0

When it has fallen on the share of another, it preserves [him] indeed [from an offence]. ☐ up to the point of his preparations for theft, he is still without guilt. (p 155)

But if, when it has fallen there, he picks up the lot marker of the other one from that other one's share, there is "**taking away**" in the mere act of picking it up.

☐ (1) the thief picks up his own lot marker from his own share; (2) he drops it on the share of the other; (3) he picks up the lot marker of the other from the other's share -> *pārājika*; (4) he drops the other one's share on his own -> *pārājika*. (p 155)

Pārājika 2 - 5. theyyāvahāra-pañcaka (p 152-156)

11
1

5.5.b If first of all he picks up the lot marker of another from that other one's share, in picking [it] up because of his desire to drop it on his own share [this] preserves [him from an offence]; also in dropping it, [this] preserves [him from an offence]. [If] he picks up his own lot marker from his own share, however, [this] preserves [him from an offence] only in the act of picking it up. For one, who, having picked it up, drops it on another's share, there is "**taking away**" in the mere release from his hand. (p 155)

□ (1) the thief takes another one's lot marker from the other one's share; (2) he drops it on his own share; (3) he lifts his own lot marker from his share (up to that point there is no offence); (4) he drops his own lot marker on the other's share. With the release of his own lot marker from his hand the monk becomes guilty -> *nārājika* (n

Pārājika 2 - 17 Aspects of Analysis

11
2

1. provenance (nidāna)	Rājagaha (p 157)
2. individual (puggala)	Elder Dhaniya (p 157)
3. subject matter (vatthu)	taking [goods] which had not been given. (p 157)
4. prescription (paññatti)	common [for both bhikkhus and bhikkhunīs]. □ supplementary: from a village or from a wilderness. (p 157)
5. command (āṇatta)	connected with commanding [someone else]. (p 157)
6. sort of offence (āpatti)	(p 157-158)
7. non-offence (anāpatti)	(p 158)
8. failure (vipatti)	a failure of virtuous conduct. (p 158)
9. constituent parts (aṅga)	5 aṅgas: 1. object, 2. perception, 3. value, 4. intention, 5. effort. (p 158-159)

Pārājika 2 - 17 Aspects of Analysis

11
2

10. sort of origin (samutthāna)	3 origins: body (kāya), word (vācā), thought (citta) (p 159, 128)
11. activity (kiriyā)	[it originates in] activity. (p 159)
12. awareness (saññā)	acquittal due to [lacking] awareness. (p 159)
13. intention (citta)	[is dependent on] intention. (p 159)
14. the diversity of faults (vajja)	common opinion (p 159)
15. deeds (kamma)	a physical deed, a verbal deed (p 159)
16. thought (citta): wholesome, unwholesome, and neutral.	unwholesome (p 159)
17. feelings (vedanā): pleasant, unpleasant, or neutral.	three [types of] feeling (p 159)

Pārājika 2 - Sorts of Offence (p 157-158)

11
4

<u>Dukkata - wrong doing</u>	<u>Thullaccaya - grave offence</u>	<u>Pārājika - defeat</u>
an action preceding [the main action] <i>pubbapayoga</i>) beginning with going in order to take [goods].	shaking [something which is] the subject matter of [an offence entailing] defeat	
touching		
Value of goods \leq 1 māsaka	1 māsaka < Value of goods < 5 māsaka	Value of goods \geq 5 māsaka

There is no offence:

1. for one who thinks it is his own.
2. in the case of taking on trust.
3. in the case of a temporary thing.
4. in the possession of a hungry ghost (peta).
5. in the possession of an animal.
6. for one who thinks it is a [rag from a] dust heap.
7. for one who is insane.

These are the five constituent factors (*aṅga*):

1. **Object:** it belongs to others, referring to another human being.
2. **Perception:** the awareness that it belongs to others.
3. **Intention:** there is the intention of stealing.
4. **Action:** there is a "taking away" by virtue of the [twenty five "types of] taking away"].
5. **Value:** it is a valuable requisite. (≥ 5 māsaka)

[2004, 3]: Name the five groups of stealing.

[2001, 6]: What are the twenty five ways of stealing?

[2001, 6]: Describe the terms “saṅketa kamma”.

[2001, 6]: Describe the term “paṭicchannāvahāra”.

[2000, 3]: Give the 5 groups of the 25 ways of stealing.

[1989, 4]: Name the groups of 25 ways of stealing.

[2016, 3.5]: In adinnadānā pārājika how many ways of stealing are there? Name two of them.

[2006, 4]: In adinnadānā pārājika write down the five cases of nānābhanda nañcaka and describe “ādiyeyya”.

Pārājika 2 - Nā Uyana Past Exam Questions 2

11
8

[2009, 3]: Give the names of the groups in the twenty five ways of stealing in Pāli.

[2011, 2.1]: Describe the meaning of "ādiyeyya" in the second Pārājika.

[2012, 2]: In the 2nd pārājika how many groups of stealing (avahāra) are there? Mention the items in nānābhāṇḍa pañcaka.

[2003, 8]: Define “gāma vā araññā vā”

[2000, 3]: To which pārājika are the words ‘gāmā vā araññā vā’ are connected and to which paññatti?

[2009, 3]: In which Pārājika do the words ‘gāmā vā araññā vā’ appear?

[2010, 3]: Give the meaning of the following words: adinnaṁ,

Pārājika 2 - Nā Uyana Past Exam Questions 3

11
9

[2010, 3]: For stealing, a bhikkhu is not punished by the civil law. Will he get defeated or not according to Vinaya?

[2011, 1.3]: In describing 'pāda' in the second Pārājika, which of following is not considered as correct? (i) Five māsaka, (ii) Five madati of raw gold, (iii) One fourth of a gold coin, (iv) Nila-kahāpaṇa, (v) One māsaka.

[2010, 3]: Write in pāli the Adinnadānā Pārājika.

[2014, 5]: Write a short description about the second Pārājika.

[2010, 4]: Write in short the story of the second Pārājika.

[2001, 13]: Give in short the story of the 2nd Pārājika.

[2012, 5]: A bhikkhu plunderd an article belonging to another person.

Pārājika 2 - Nā Uyana Past Exam Questions 4

12
0

[2019, 2.3]: If a certain bhikkhu steals something which is worth about 1 pāda but it is not a pārājika, what is the reason?

[2016, 3.4]: What will be the offence for a bhikkhu who steals an article belonging to him without knowing that it belongs to him?

[2020, 1.4]: Write down the five factors for the second pārājika.

[2006, 4]: State the conditions for Adinnādāna Pārājika.

[2005, 8]: Explain the stages of offence in Adinnādāna.

Pārājika 3 - Manussaviggaha 1 (p 159-168)

12
1

*Yo pana bhikkhu **sañcicca** manussaviggaham jīvitā voropeyya, **satthahārakam** vāssa pariyeseyya, **maraṇavaṇṇam** vā samvanṇeyya, **maraṇāya** vā samādapeyya: Ambho purisa, kiṁ tuyh'iminā pāpakena dujjīvitena? Matan-te (matam te) jīvitā seyyo ti. Iti **cittamano cittasaṅkappo** anekapariyāyena maraṇavaṇṇam vā samvanṇeyya, maraṇāya vā samādapeyya; ayam-pi pārājiko hoti, asaṁvāso.*

Whatever bhikkhu should **intentionally** deprive a human being of life, or seek a **[life-]taking weapon** for him, or should utter praise of death, or should urge him towards death [saying], “Good man, what use to you is this miserable difficult life? Death is better for you than life”, with that **mental intention** and **mental purpose** (i.e. of inciting death), in many ways (i.e. other than just described) should utter praise of death, or should urge him towards death, he too becomes defeated (*pārājika**),

Pārājika 3 - Manussaviggaha 2 (p 159-168)

12
2

- **sañcicca**: deliberately, intentionally, purposely; adv. to *voropeyya*, = the abs. (“having intended”) of *sañcinteti*: plans, intends, thinks over; pref. *sam*: with + *cinteti*: thinks (over), plans. (*Citta*: mind/heart was originally a p.p. of this verb in Skt.)
- **manussa-viggaham**: a human being, one who has taken a human form; acc. sg. m. or nt.; = *manussa*: a human being; m. + *viggaha*: a figure, appearance, form, presence, person, lit.: “a taking hold of”; fr. *viggaṇhāti*
- **jīvitā voropeyya**: should deprive of life, should take away from life.
- **jīvitā**: lit.: from life; abl. sg. nt. of *jīvita*.
- **voropeyya**: should deprive of, bereave of; 3 sg. opt. Possibly -*v*-: could be a euphonic consonant used to link the final -ā of *jīvitā* and the intial *o*- of *oropeyya*. + *oropeyya*: should deprive; 3 sg. opt. of *oropeti* the causative of *orohati*: puts down, takes down, removes (hair etc.)

Pārājika 3 - Manussaviggaha 3 (p 159-168)

12
3

- **satthahārakam**: assassin, knife-carrier, one who brings the knife. acc. sg. m. = *sattha*: knife; nt. + *hāraka*: carrier, taker; agent-noun.
- **vāssa**: = junction of *vā*; or; disj. part. + *assa*: for him; dat. sg. m. of *ayaṁ*
- **pariyeseyya**: should seek, i.e., seek out, provide; 3 sg. opt. of *pariyeseti*
- **maraṇavaṇηṇam**: attractiveness of death; acc. sg. m. = *maraṇa*: death (nt.) + *vaṇηṇa*: attractiveness, beauty, glory, praise.
- **vā**: or; disjunctive particle.
- **saṁvaṇηneyya**: should praise, exalt; 3 sg. opt. of *saṁvaṇṇeti*
- **maraṇāya**: to death; dat. sg. nt. of *maraṇa*.
- **saṁādapeyya**: should incite/encourage; 3 sg. opt. of *saṁādapeti*, the causative form of **saṁādāti*.

Pārājika 3 - Manussaviggaha 4 (p 159-168)

12
4

- **ambho**: “I say!,” “Hey!,” “Ho!,” “Look!”; colloquial exclamatory particle used to address someone vigourously and which can also express a slight reproach: “You foolish man!.”
- **purisa**: man; voc. sg. m. □ **ambho purisa**: “Dear man!,”
- **kim**: what (use?); nt. inter. pron.
- **tuyh'iminā**: = Junction of *tuyham* + *iminā* in which the *-am* of *tuyham* has been elided before a vowel. *tuyh'*: to you, = *tuyham*; dat. of pers. pron. *tvam*. *iminā*: with this; ins. sg. of dem. pron. *idam*.
- **pāpakena**: bad, evil, demeritorious; adj. = **pāpa**: bad, demerit (opposite of *puñña*) + conn. suf. *-ika*.
- **matan-te**: = mataṁ + te. *mataṁ*: death; nom. sg. nt., p.p. of *marati* used as a noun in acc. sg. nt. *te*: for you; dat. sg. nt. of pers. pron. *tvam*.

Pārājika 3 - Manussaviggaha 5 (p 159-168)

12
5

- **dujjīvitena**: with difficult life, bad life; ins. sg. nt. = *du(r)*: difficult, bad; pejorative prefix. + *jīvita*: see above. The -r of dur- is assimilated to the initial j- of *jivīta* as the consonant combination -rj- does not occur in Pali.
- **jīvitā**: than life; abl. sg. nt. Abl. of comparison construed with *seyyo*.
- **seyyo**: better, superior; adv./indecl. Comparative used as adverb taking an abl. of comparison.
- **ti**: “....,” end quote; quotation particle.
- **iti**: such, thus, so; iti is a deictic particle referring to a statement that is just mentioned or that follows, here it refers to the motive of wanting to cause death.
- **cittamano/iticcittamano**: who has such mind-and-thought, thus mind-and-thought; adj. qualifying *bhikkhu*.

Pārājika 3 - Manussaviggaha 6 (p 159-168)

12
6

- **cittasaṅkappo**: mind and intention, or: mind-intention; adj. qualifying bhikkhu.
- **saṅkappa**: intention, purpose, motive; pref. *sam* + **kappa**, fr. *kappeti* : prepares, makes.
- **anekapariyāyena**: in manifold ways, by various ways, multifariously; adv. In Pali the word is singular: “in a manifold way,” but in English the sense is expressed by a plural. used as an adverb in ins. sg. m. An adverb of manner: “multifariously”; = **aneka**: many, manifold, various, lit. “not one”; adj. = neg. pref. **an-** + numeral **eka**: one. + **pariyāya**: manner, way, method, lit. “going around”; pref. **pari**: around + **aya**: to go.

Pārājika 3 - Manussaviggaha 7 (p 159-168)

12
7

- **intentionally** (*sañcicca*, Pāt 8,16) means: Having thought, having decided with the intention to kill, "I will kill this [one]", with the perception indeed, that [this one is] a living creature. (p 160)
- **Human being** (*manussa-viggaham*, Pāt 8,16) means: a living human body starting from the foetus stage. (p 160)
- **Should deprive of life** (*jivitā voropeyya*, Pāt 8,16-17) means: should separate from life both at the time of being a foetus by means of heating and crushing, or by giving medicine, and at a later time by some treatment corresponding to this. (p 160)
 1. living creature (*pāṇo*) should be understood.
 2. killing a living creature (*pāṇa-atipāto*) should be understood.
 3. the killer of a living creature (*pāṇātipāti*) should be understood.

Pārājika 3 - Manussaviggaha 8 (p 159-168)

12
8

1. "**living creature**" (*pāṇo*, Kkh 48,26) means: a being (satto) in the conventional sense; in the ultimate sense, the faculty of life (jivitindriyam). (p 160)
2. "**killing a living creature**" (*pāṇātipāto*, Kkh 48,26) means: that intention by which he sets up the action of cutting off the faculty of life. (p 160)
3. "**the killer of a living creature**" (*pāṇātipātī*, Kkh 49,1) means: an individual who is endowed with the intention spoken of. (p 160)
4. "**the action of killing a living creature**" (*pāṇātipātassa payogo*, Kkh 49,1) means the six actions of killing a living creature: (p 160)
 - 4.1. by his own hand (*sāhatthiko*), 4.2. by projecting (*nissaggiyo*), 4.3. by commanding [someone else] (*āṇattiko*). 4.4. by stationary means (*thāvaro*) 4.5. by [an action] consisting in charms (*vijjāmayo*) 4.6. by [an

Pārājika 3 - Manussaviggaha 9 (p 159-168)

12
9

4.1. "[Action] by his own hand" (*sāhatthiko*, Kkh 49,5) means: the striking of [a person] killing [that person] himself, by [his own] body or something attached to [his] body. (p 161)

4.2. “[Action] by projecting” (*nissaggiyo*, Kkh 49,5) means: someone who wishes to kill someone [who is] standing at a distance projects arrows, spears, or stones from a machine, etc., by his [own] body or something attached to his body. -> aiming & not aiming. (p 161)

4.2.a **Aiming** (*uddisike*), whosoever he strikes aiming [at killing], by the death of this one indeed is he connected with his act (*kamma-baddha*).

4.2.b Because of striking **without aiming** (*an-uddisike*), thus, "Let someone or other die", he, by the death of someone or other, is connected with this act. (p 161)

Pārājika 3 - Manussaviggaha 10 (p 159-168)

13
0

□ In both cases, whether [the person struck] dies due to the mere [fact of] being struck or later because of that very disease [that develops out of that strike], at the very moment of being struck [the striker] is connected with this act. (p 161)

4.3. "[Action] by command" (*ānattiko*, Kkh 49,5) means: the command of [someone], commanding another [person], "Kill so-and-so." These are the six **determinants** (*niyāmakā*) of "command". (p 162)

4.3.1. the subject matter (*vatthu*), 4.3.2. the time (*kālo*), 4.3.3. the place (*okāso*), 4.3.4) the weapon (*āvudham*), 4.3.5. the bodily attitude (*iriyā-patho*), 4.3.6. the mode of the activity (*kiriyā-viseso*).

4.3.1. "**Subject matter**" (*vatthu*, Kkh 49,17)⁴ means: the **individual**. For, if [the person given the command] kills the very individual whom he was commanded to kill [with the words] "Kill [him]", it is an

Pārājika 3 - Manussaviggaha 11 (p 159-168)

13
1

But [if] he kills another [person] or kills another [person] thinking he is that one, the one giving the command is freed [from the offence]. With respect to being commanded "Kill this [one]", however, it is [an offence of] **wrong doing** for the one giving the command. (p 162)

4.3.2. "**Time**" (*kālo*, Kkh 49,17) means: the time of the morning meal, etc. For if, being commanded, "Kill [him] in the morning", he kills him in the morning indeed, it is an offence for the one giving the command. Or, if [the killing] is restricted [to] "Kill [this one] in the morning", (50) [and] he kills [that person] after or before the [morning], the one giving the command is freed [from the offence]. According to this method the regulation is to be understood throughout. (p 162-163)

4.4. "**[Action] by stationary means**" (*thāvaro*, Kkh 49,5) means: beginning thus, digging pitfalls, preparing supports, depositing swords, etc., the **beginning** of an intention to commit the offence of righting a wrong.

Pārājika 3 - Manussaviggaha 12 (p 159-168)

13
2

- aiming & not aiming (p 163)

4.5. "[An action] consisting in charms" (*vijjāmaya*, Kkh 49,6)

means: the muttering of charms in order to kill. (p 163)

4.6. "[An action] consisting in magic power" (*iddhimaya*, Kkh 49,6)

means: the use of magic power which arises from the maturation of [past] acts. (p 163)

□ "Should seek a [life-] taking weapon for him" (*satthahārakam vāssa pariyeseyya*, Pāt 8,17): herein, the word "taking" (*hāraka*) means: it **takes [away]** (*harati*). Takes [away] what? Life. Or "taking" (*hāraka*) means: it is to be taken (*haritabbaṁ*); the meaning is: **it is to be put near** (*upanikkhipitabbam*). *Satthahārakam* means: "**taking that which is a sword**" (resolution of the compound). (p 163-164)

□ **For him** (*assa* Pāt 8,17) means: for the human being

Pārājika 3 - Manussaviggaha 13 (p 159-168)

13
3

- [He] **should seek** (*pariyeseyya*, Pāt 8,17) means: he should so act that he gets [what he desires]. The meaning is: **he should put near**. By that he shows "**the action by stationary means**". (p 164)
- **Or should utter praise of death** (*maraṇavanṇam vā samvaṇṇeyya*, Pāt 8,17-18) means: by speech or having written on a palm leaf, etc., would show the virtue in death in such a manner, "Who dies thus gains wealth", etc. By this he is not thus [freed] here (i.e. in **Pār 3 M**) as he is freed by a talk on a favourable occasion in [the rule] "Taking what is not given" (**Pār 2 M**), because of it being said [there with the word], "He should seize" (Pāt 8,10). -> the formula in **Pār 2 M** clearly describes an offence entailing defeat only for one "who seizes [goods not given]" (*ādiyeyya*), differing from **Pār 3 M**, where the praising of death is part of the *Pātimokkha* rule. Therefore, a bhikkhu who described a favorable occasion (*pariyāya*) of committing a theft is not guilty even if someone steals exactly in this way.

Pārājika 3 - Manussaviggaha 14 (p 159-168)

13
4

-> Because of the word[s] "*should utter praise*", however, here he is not freed [from having committed an offence], even by the talk on a **favourable occasion**.

-> If a bhikkhu describes a way of killing oneself, and a person who has heard it acts exactly in this way, the bhikkhu is guilty, since in **Pār 3 M** this is part of the Pātimokkha rule. (p 164)

-> “**For the killing of a living being is accomplished also by [speaking of a] favorable occasion, not so the taking of what is not given.**” (p 164)

□ **Or should urge him towards death** (*maraṇāya vā samādapeyya*, Pāt 8,18) means by such a way as, "Take a weapon" and so on, should cause [him] to adopt a means towards death. By this he shows the "**action by commanding [someone else]**" (*āṇattika-payoga*). (p 165)

Pārājika 3 - Manussaviggaha 15 (p 159-168)

13
5

- **What use to you is this** (*kim tuyh' imina*, Pāt 8,19), etc., [is] an example of the method of praising. (p 165)
- **Having such a thought and such a mind** (*iti-citta-mano*, Pāt 8,20) means: being of such a thought, being of such a mind.
- **Death is better for you than life** (*matam te jīvitā seyyo*, Pāt 8,19) means: having a mind [full of thoughts] of death. And herein the [word] "mind" (*māno*) is said to illustrate the meaning of the [word] "thought" (*citto*).- For that very reason, in the Word Analysis on this (i.e. on *iti-citta-mano*) one says, "*Whatever is thought, that is mind*". (p 165)
- **Having [such] a mental purpose** (*citta-saṅkappo*, Pāt 8,20) means: having various purposes. Here too the particle "such" (*iti*) is to be asserted. And [the word] "purpose" is the name of the mere **arranging** (*saṅkappo*), not of the **reflection** only. (p 165)

Pārājika 3 - Manussaviggaha 16 (p 159-168)

13
6

-> And the **arranging** in this case (*atthe*) is included by **awareness** (*saññā*), **volition** (*cetanā*), and **intention** (*adhippāya*). Therefore, [the compound] "*having such a mental purpose*" shall be shown as having the following meaning in this case: being aware of death expressed in this connection [with the words:] "*Death is better for you than life*", having a thought of death, having the intention of death. (p 166)

-> For one uttering the doctrine in such a way "*living for one day strenuously putting forth energy would be better for him*", without any **intention** of death, etc., there is indeed no praise [of death]. (p 166)

□ **In many ways** (*anekapariyāyena*, Pāt 8,20) means: in different modes, in various manners.

□ **He becomes defeated** (*pārājiko hoti*, Pāt 8,22) means: the one depriving a human being of life, even one come into existence at that very moment, in

Pārājika 3 - 17 Aspects of Analysis

13
7

1. provenance (nidāna)	Vesāli (p 166)
2. individual (puggala)	many bhikkhus (p 166)
3. subject matter (vatthu)	depriving one another of life. (p 166)
4. prescription (paññatti)	common [for both bhikkhus and bhikkhunīs]. □ supplementary: or praise of death. (p 166)
5. command (āṇatta)	connected with commanding [someone else]. (p 166)
6. sort of offence (āpatti)	(p 166-167)
7. non-offence (anāpatti)	(p 167)
8. failure (vipatti)	a failure of virtuous conduct. (p 167)
9. constituent parts (aṅga)	5 aṅgas: 1. object, 2. perception, 3. intention, 4. effort/means, 5. result. (p 167)

Pārājika 3 - 17 Aspects of Analysis

13
o

10. sort of origin (samutthāna)	3 origins: body (kāya), word (vācā), thought (citta) (p 167, 128)
11. activity (kiriyā)	[it originates in] activity. (p 167)
12. awareness (saññā)	acquittal due to [lacking] awareness. (p 167)
13. intention (citta)	[is dependent on] intention. (p 168)
14. the diversity of faults (vajja)	common opinion (p 168)
15. deeds (kamma)	a physical deed, a verbal deed (p 168)
16. thought (citta): wholesome, unwholesome, and neutral.	unwholesome (p 168)
17. feelings (vedanā): pleasant, unpleasant, or neutral.	unpleasant (p 168)

Pārājika 3 - Sorts of Offence (p 166-167)

13
9

<u>Dukkata</u> - wrong doing	<u>Thullaccaya</u> - grave offence	<u>Pārājika</u> - defeat
a pitfall dug without having aimed [at causing death], even in the case of someone falling in.	causing suffering to a human being.	the death of a man
causing suffering for demons (<i>yakkhas</i>), hungry ghosts (<i>peta</i>), animals in human form, and an animal.	the death of demons, etc.	
the death of an animal. ☐ <i>pācittiya</i>		

There is no offence:

1. **for one killing unintentionally** (*asañcicca*) – even if another has died by a means used [by someone] not thinking, "*By this means I will kill him*" as in the case of raising the hammer.
2. **for one not knowing** (*ajānantassa*) – even if another has died by a means [used by someone] not knowing, "*By this means, this one will die*", as in the case of the poisoned alms food.
3. **for one not having the intention [to cause] death** (*na marañādhippāyassa*) – even if someone has died by a means [used by someone] not wishing death, as in the case of the medicines
4. **for one who is insane.**

These are the five constituent factors (*aṅga*):

1. **Object:** a living human being.
2. **Perception:** being aware that it is a living being.
3. **Intention:** the intention to kill.
4. **Action:** the means.
5. **Completion:** death by this [means].

Pārājika 3 - Nā Uyana Past Exam Questions 1

14
2

[2007, 4]: State the conditions for the third pārājika.

[2010, 4]: What are the five conditions that should be fulfilled for the Pārājika of killing a human being?

[2010, 4]: What will be the offence when the following conditions are fulfilled: he is a living human being, knows that he a is a living human being, has the intention to kill, the effort is made, gets killed?

[2014, 6]: How many factors should be fulfilled to become parajika in killing a man? What are they?

[2023, 6.5]: By killing a man, a bhikkhu commits the offence of pārājika. How many factors are there and what are they?

[2017, 6]: What are the 6 ways employed to killing?

Pārājika 3 - Nā Uyana Past Exam Questions 2

14
3

[2012, 2]: the 3rd pārājika mentions the six means of killing including sahatthika.

[2014, 6]: There are six ways employed in killing a man. What are they?

[2010, 4]: Describe the orderings mentioned in the following two stanzas:

“vatthum kālañ ca okāsam āvudham iriyāpatham; tulayitvā pañcathānāni dhāreyy' attham vicakkhaṇo.”

“Vatthu kālo ca okāso, āvudham iriyāpatho; Kiriyāvisesoti ime, cha āñattiniyāmakā”ti.

[2007, 4]: Describe the following in connection with the third pārājika: manussa viçikkhamu soñcicca moraṇa vannam vā samvannavā

Pārājika 3 - Nā Uyana Past Exam Questions 3

14
4

[2008, 6]: For a sāmanera killing any being is pārājika. But for a bhikkhu clarify the offence committed in killing an animal and a human being.

[2012, 2]: What will be the offence if a bhikkhu commits suicide?

[2014, 6]: What is the offence incurred by a bhikkhu who commits suicide?

[2000, 15]: In the Pārājika connected to killing human beings show the different stages of Pārājika, Thullaccaya, Pācittiya, and Dukkaṭa.

[2007, 4]: Explain the following: pāṇo; pāṇātipāto; pāṇātipātī.

[2023, 6.1]: A bhikkhu hit another person with an anger mind and the person died later. What is the offence for that bhikkhu?

Pārājika 3 - Nā Uyana Past Exam Questions 4

14
5

[2019, 8.5]: A bhikkhu killed a person who will get freedom. According to disciplinary rules what kind of offence can it be for that bhikkhu?

[2019, 11.5]: What is the offence for a bhikkhu who kills his mother or father?

[2023, 9.2]: What are the offences of killing respectively: an elephant, a lion, a sheep, a man, a woman, a demon, a ghost, a bird, an ant, and a bug?

Pārājika 4 - Uttarimanussadhamma 1 (p 168-175)

14
6

*Yo pana bhikkhu anabhijānaṁ uttarimanussadhammam
attūpanāyikam alamariyañāṇadassanam samudācareyya: Iti jānāmi, iti
passāmi ti! Tato aparena samayena samanuggāhiyamāno vā
asamanuggāhiyamāno vā āpanno visuddhāpekkho evam vadeyya: Ajānam-
evāhaṁ āvuso avacām: jānāmi. Apassām: passāmi. Tucchaṁ musā vilapin-
ti. Aññatra adhimānā, ayam-pi pārājiko hoti, asaṁvāso.*

Whatever bhikkhu should, while not knowing [for certain], boast of a superhuman attainment, knowledge, and insight deserving the [name] "noble", as referring to himself [saying], "I know thus, I see thus", then afterwards on another occasion should, whether being examined or not being examined, having committed [the offence and] desiring purification, say thus, "Friend, not knowing, I said thus, 'I know'; not seeing, I said, 'I see'; I spoke idly, falsely, vainly" unless [it is] from an overestimation [of himself], he too becomes defeated (*nārājiika**) [incurs] the loss of communal life

Pārājika 4 - Uttarimanussadhamma 2 (p 168-175)

14
7

- ***anabhijānam***: not directly knowing; neg. pref. *an-* + *abhijānam* nom. sg. m. Pr.p. in *-am* agreeing with bhikkhu. Pr.p. of *abhijānāti*: directly knows, knows through experience. (Pref. *abhi*: over, on top of + *jānāti*: knows)
- ***uttarimanussadhammadam***: a superhuman state, a state beyond humans; acc. sg. m. *uttarimanussa*: superhuman, beyond human, superior human. = *uttari*: beyond, over; adj. or indecl. + *manussa*: human being + *dhamma*: state.
- ***attūpanāyikam***: pertaining to himself, concerning himself. = *attā*: self, oneself + *upanāyika*: pertaining to, concerning, applying to; adj. der. fr. pref. *upa-*: up, near + *naya*: inference etc., fr. *nayati* : infers, conducts + conn. suf. *-ika*.
- ***samudācareyya***: should lay claim to, assert; 3 sg. opt. of *samudācarati* : addresses, assails, befalls.

Pārājika 4 - Uttarimanussadhamma 3 (p 168-175)

14
8

- **alamariyañāṇadassanam**: knowing and seeing that is suitable for the noble ones; adjective qualifying *uttarimanussadhammam*. *alam*: suitable, worthy, proper, sufficient, surely, really; indecl. which takes a dative. + *ariya*: a noble one, noble (adj.). *alamariya*: suitable for the noble (ones), sufficient for the noble (state); adj. *ñāṇadassana*: knowing and seeing; = *ñāṇa*: knowing, knowledge; fr. *jānāti*, + *dassana*: seeing, vision; action-noun.
- **passāmī** ti: “I see,”= *passāmi*: I see; 1 sg. pres. ind. of *passati* + ti: : “...”, end quote; quotation particle.
- **tato**: then, thereafter, thereupon; dem. pron. *ta(d)* with the ablative suffix *-to*.
- **aparena**: another, i.e., next, following; adj., directional pref. *apa* + comp. suf. *-ra*. (Not a- + para.)

Pārājika 4 - Uttarimanussadhamma 4 (p 168-175)

14
9

- **samayena**: at an occasion, meeting, lit.: coming together; ins. sg. m. Instrumental used in a locative sense, i.e., time at which; = pref. *sam*: together + *aya*: to go.
- **samanuggāhiyamāno**: being interrogated, being (verbally) pressed; passive pr.p. nom. sg. m. of *samanuggāhati* : interrogates, (verbally) presses, asks for reasons or means.
- **asamanuggāhiyamāno**: not being interrogated; neg. pref. *a-* + *samanuggāhiyamāno*.
- **āpanno**: having committed (a Pārājika); p.p. of *āpajjati*. adjective qualifying bhikkhu
- **visuddhāpekkho**: desiring purification; adj. qualifying bhikkhu; = *visuddha* + *apekkha*

Pārājika 4 - Uttarimanussadhamma 5 (p 168-175)

15
0

- **vadeyya**: should say; 3 sg. opt. of vadati : says.
- **ajānam**: not knowing, unknowing, unknowingly; neg. pref. *a-* + *jānam*: nom. sg. m. Pr.p. of *jānāti* indicating an action taking place contemporaneously with the main action (*jānāmi*). It agrees with *aham* in gender, case, and number. Sometimes present participles such as *jānam* are indeclinables, i.e., adverbs. Adjectives in -*am* are sometimes used as adverbs and apparently this is also done with present participles like *jānam* (and *ajānam*) as present participles are adjectives.
- **eva**: although, even; emphatic particle.
- **aham**: I; 1 sg. pers. pron.
- **āvuso**: friend(s); voc. sg. or pl. m. Address to fellow bhikkhus, junior or equal.

Pārājika 4 - Uttarimanussadhamma 6 (p 168-175)

15
1

- **apassam**: not seeing; neg. pref. *a-* + pr.p. of *passati*.
- **passāmi**: I see; 1 sg. pres. ind. of *passati*.
- **tuccham**: vainly, empty; adverb. Here the adjective *tuccha* is used as an adverb of manner in acc. nt. sg.
- **musā**: falsely; adv.
- **vilapin-ti** = a junction of *vilapim* and *ti* through dentalisation of m.
vilapim: I bluffed, I boasted, I prattled, I babbled; 1 sg. aor. of *vilapati* + *ti*: quotation mark.
- **aññatra**: except, unless, apart from, beside.
- **adhimānā**: out of overestimation, from overestimation; abl. sg. m. = pref. *adhi*: excess + *māna*: conceit, pride.

Pārājika 4 - Uttarimanussadhamma 7 (p 168-175)

15
2

- **while not knowing [for certain]** (*anabhijānam*, Pāt 10,2) means: not knowing the existence [of the *uttarimanussa-dhamma*, etc.,] in himself because of its not having arisen in his own continuity [of consciousness] (*santāna*).
- **A superhuman attainment** (*uttarimanussa-dhammam*, Pāt 10,2) means: the attainment of superior men, [i.e.] of meditators and noble ones.
- **As referring to himself** (*attūpanāyikam*, Pāt 10,3) means: he refers to it (i.e. the superhuman attainment) in himself boasting, “[It] is in me”; or he refers to himself in it (*tattha*), boasting, “I live in conformity with it (*ettha*).” (p 168)
- **Knowledge and insight deserving the [name] "noble"** (*alamariya-ñāṇa-dassanam*, Pāt 10,3): Here “knowledge and insight” (*ñāṇa-dassana*) means: the great supra-mundane wisdom [is] knowledge in the sense of

Pārājika 4 - Uttarimanussadhamma 8 (p 168-175)

15
3

-> "**Noble knowledge and insight**" (or "the knowledge and insight of the noble ones) (*ariya-ñāṇa-dassana*) means: noble, pure, highest knowledge, and insight. One possessing enough noble knowledge and insight (compound) means: knowledge and insight, capable of destroying the defilements, enough, (i.e.) sufficient, for the superhuman attainment consisting here in *jhāna* (i.e. meditative absorption), etc.

□ **[Whatever bhikkhu] should boast** (*samudācareyya*, Pāt 10,3) means: [Whatever bhikkhu], having referred the superhuman attainment of the stated form to himself, should make it known to an intelligent human being by body or by speech or by both. (p 169)

□ **I know thus, I see thus**, (*iti jānāmi iti passāmi*, Pāt 10,3-4) [is] showing the quality of [his] boast. -> Here a monk directly refers to himself as possessing a specific capacity and does not act indirectly, that is, pointing to another fact which he thinks is true about him. (p 169)

Pārājika 4 - Uttarimanussadhamma 9 (p 168-175)

15
4

- **Then afterwards on another occasion** (*tato aparena samayena*, Pāt 10,4) means afterwards at some other time than the time of being announced. Thus h-this shows the time of the acknowledgement of the offence. But he commits the offence at the very moment of [the attainment] being announced. (p 170)
- **Having committed** (*āpanno*, Pāt 10,5) means: having committed [an offence entailing] defeat at the very moment of [the attainment] being announced. (p 171)
- **Desiring purification** (*visuddhāpekkho*, Pāt 10,5-6) means: Desiring, wishing for himself purity consisting in the state of a householder, etc. For, this one, because he has committed [an offence entailing] defeat, if he remains in the state of a bhikkhu, is therefore unable to attain the meditative absorptions, etc.; thus, for him, the state of a bhikkhu is certainly not [a state of] purity. But since as a householder or as one or other of lay follower, attendant in a monastery (*ārāmika**), or novice, he is able to attain the path to heaven by

Pārājika 4 - Uttarimanussadhamma 10 (p 168-175)

15
5

- I **prattled empty falsehood** (*tuccham musā vilapin*, Pāt 10,7) means I prattled; that is to say, I spoke empty [words], from an absence of meaning in the words. [I prattled, that is to say, I spoke] falsehood from the intention to deceive. (p 171)
- **Unless [it is] from an overestimation [of himself]** (*aññatra adhimānā*, Pāt 10,7-8) means: whatever overestimation agreed on as the perception of having attained [an attainment], when it has not been attained arises for one, who, after having set up the three characteristics, meditating upon the [conditioned] formations (*sankhāra*), has begun [to win] insight, setting aside that overestimation, whoever should boast entirely from an evil desire, that one too is one who becomes **defeated**. (p 171-172)

1. *Jhāna* - the jhānas.
2. *Vimokkha* - emancipation.
3. *Samādhi* - concentration.
4. *Samāpatti* - meditative attainments.
5. *Ñāṇadassana* - knowledge and vision.
6. *Maggabhāvanā* - path development.
7. *Phala saccikiriya* - realization of noble fruits.
8. *Kilesa pahāna* - the abandoning of defilements.
9. *Vinīvaraṇatā cittassa* - the mind freed from hinderances.
10. *Suññāgāre abhiramati* - the delight in an empty dwelling (stemming from the jhānas).

Pārājika 4 - 7 Ways of Misrepresenting the Truth

15
7

1. Before making the statement it is a lie.
2. While making the statement it is a lie.
3. After making the statement it is a lie.
4. One misrepresents one's view.
5. One misrepresents one's opinion.
6. One misrepresents one's approval.
7. One misrepresents one's state.

Pārājika 4 - 17 Aspects of Analysis

15
o

1. provenance (nidāna)	Vesāli (p 172)
2. individual (puggala)	bhikkhus on the bank of the Vaggumudā river (p 172)
3. subject matter (vatthu)	announcing superhuman attainments. (p 172)
4. prescription (paññatti)	common [for both bhikkhus and bhikkhunīs]. □ supplementary: unless [it is] from an overestimation [of himself]. (p 172)
5. command (āṇatta)	not connected with commanding [someone else]. (p 172)
6. sort of offence (āpatti)	(p 172)
7. non-offence (anāpatti)	(p 173)
8. failure (vipatti)	a failure of virtuous conduct. (p 173)
9. constituent parts (aṅga)	5 aṅgas: 1. the non-existence of the superhuman attainment in oneself. 2. the announcement of it from evil desire. 3. not pointing [it] out in a roundabout manner. 4. the human nature of the person to whom he announces it. 5. understanding at that very moment [of being announced]. (p 173)

Pārājika 4 - 17 Aspects of Analysis

15
o

10. sort of origin (samuṭṭhāna)	3 origins: body (kāya), word (vācā), thought (citta) (p 173, 128)
11. activity (kiriyā)	[it originates in] activity. (p 173)
12. awareness (saññā)	acquittal due to [lacking] awareness. (p 173)
13. intention (citta)	[is dependent on] intention. (p 173)
14. the diversity of faults (vajja)	common opinion (p 173)
15. deeds (kamma)	a physical deed, a verbal deed (p 173)
16. thought (citta): wholesome, unwholesome, and neutral.	unwholesome (p 173)
17. feelings (vedanā): pleasant, unpleasant, or neutral.	unpleasant (p 173)

Pārājika 4 - Sorts of Offence (p 172)

16
0

<u>Dukkata</u> - wrong doing	<u>Thullaccaya</u> - grave offence	<u>Pārājika</u> - defeat
For one makes such a statement in private or directs it to a common animal or a deva. (BMC I&II, p134)	For one announcing to anyone attainments <u>not present</u> [in him] such as the jhānas, etc., if he announces [this] to anyone who is a human being [and] if [that person] <u>does not understand</u> [what is said in this way].	For one announcing to anyone attainments <u>not present</u> [in him] such as the jhānas, etc., if he announces [this] to anyone who is a human being [and] if straightway that [person] <u>understands</u> by any means whatsoever the meaning.
if [that person] <u>does not understand</u> when he announces [the pretended attainments] by pointing [them] out in a roundabout manner (i.e. by boasting indirectly)	if [that person] <u>understands</u> , when he announces [the pretended attainments] by pointing [them] out in a roundabout manner (i.e. by boasting indirectly)	

There is no offence:

1. for one announcing [such an attainment] because of an overestimation
2. for one who does not intend to put forward the claim [of such an attainment]
3. for one who is insane.

These are the five constituent factors (*aṅga*):

1. **Object** – a superior human state.
2. **Perception** – one perceives it as not present in oneself.
3. **Intention** – with the intent to misrepresent the truth, motivated by an evil desire.
4. **Action** – one addresses a human being, mentioning the state in connection with oneself. (it must **explicitly/directly** mention oneself although the reference to the state may be either explicit or implicit). (if one directs it to an animal or a deva, one incurs a *dukkhaṭa*) (BMC I&II, p 133)
5. **Completion** – the other person understands what is being said.

- **Pārājika 2:** lying to steal things more than 5 māsaka.
- **Pārājika 4:** false claims of superior human states except for overestimation.
 - > **Thullaccaya:** if one fails to make it a pārājika (not all the factors fulfilled), one will incur *thullaccaya*.
- **Saṅghādisesa 8:** making an unfounded charge to a bhikkhu that he has committed a pārājika offence, in hopes of having him disrobed.
- **Saṅghādisesa 9:** Distorting the evidence while accusing a bhikkhu of having committed a pārājika offence, in hopes of having him disrobed.
- **Pācittiya 1:** In deliberate false speech, [there is a case] involving expiation. (or a deliberate lie is to be confessed.)
- **Pācittiya 13:** In making [another bhikkhu] find fault, in criticising, [there

Pārājika 4 - Offences Regarding Telling Lies

16
4

- **Pācittiya 24:** If any bhikkhu should say so: “The bhikkhus exhort bhikkhunīs for the sake of reward,” [this is a case] involving expiation. (should any bhikkhu say that the bhikkhus exhort the bhikkhunīs for the sake of worldly gain.)
- **Pācittiya 76:** If any bhikkhu should accuse a bhikkhu with a groundless [case] involving the community in the beginning and in the rest, [this is a case] involving expiation. (should any bhikkhu charge a bhikkhu with an unfounded saṅghādisesa.)

Pārājika 4 - Nā Uyana Past Exam Questions 1

16
5

[2010, 5]: Write the fourth Pārājika in Pali.

[2004, 10]: One commits the offences: Pārājika, Thullaccaya, Pācittiya, and Dukkaṭa by telling lies. Clarify this.

[2011, 2.1]: Show to which group of offences "Musāvāda" falls.

[2022, 5.4]: What is the offence of telling lies?

[2016, 3.2]: What is the offence for an upasampadā monk who tells lies?

[2019, 2023]: What is “uttarimanussadhamma”?

[2010, 5]: What is meant by superhuman attainments?

[2016, 2020]: What are the superhuman attainments?

[2012, 21]: What are the human higher attainments?

[2014, 5]: What are the superior human attainments?

[2010, 5]: What will be the offence if one expresses that he has superhuman attainments while knowing that he has no such attainments?

[2016, 4.5]: What is the offence incurred by a bhikkhu who expresses indirectly unattained superhuman attainments?

[2022, 5.3]: What is the offence caused because of malicious speech (pisuṇāvācā)?

- He no [longer] obtains communal life together with [other] bhikkhus (*na labhati bhikkhuhi saddhim samvāsam*, Pāt 10,10-11) means: he does not obtain communal life consisting in the observance, etc., together with the bhikkhus. (p 175)

Eka-kamma = *Vinaya kamma*

Eka-uddesa = *Uposatha*

Sama-sikkhātā = *Sīla*

- As [he was] before [ordination] so [he is] after (*yathā pure, tathā pacchā*, Pāt 10,11) means: as [he was] before (alternative form), at the time of [being] a householder and at the time of being unordained; after, when he indeed has committed [an offence entailing] defeat, he likewise is one [who incurs] the loss of communal life. For him there is no communal life consisting in the observance etc. together with the bhikkhus. (p 175)

Summary of 4 Pārājika

16
8

1. Pār 1: ***methunadhamma***: having sexual intercourse with a human being, a non-human being, or an animal.
-> *Sīsacchinnapurisa*: a man with his head cut off.
2. Pār 2: ***adinnādāna***: taking what is not given with a value of more than 5 māsaka.
-> *Pañḍupalāsa*: a dry leaf fallen from a tree.
3. Pār 3: ***manussaviggaha***: killing a human being or human beings.
-> *Dvidha-bhinna-puthu-silā*: a flat stone broken in two.
4. Pār 4: ***uttarimanussadhamma***: lying about meditative attainment.

Summary of 4 Pārājika - 24 Types of Pārājika A

16
9

I. 4 common pārājikā for bhikkhu & bhikkhunī

II. 4 additional pārājikā for bhikkhunī:

1. *ubbhajānumandalika* – permitting a man to touch her between the collar bone and the knee.
2. *vajjapaṭicchādika* – concealing another bhikkhunī's pārājika.
3. *ukkhittānuvattika* – siding with an ukkhitā (suspended) bhikkhu.
4. *Aṭṭhavatthuka* – 8 cases related to sexuality. Filled with desire/lust:
 - 4.1. Holding the hand of a male person.
 - 4.2. Holding the edge of his outer cloak.
 - 4.3. Standing within the reach of a man's hand.
 - 4.4. Talking while standing within the reach of a man's hand.

Summary of 4 Pārājika - 24 Types of Pārājika B

17
0

- 4.5. Going to a rendezvous with him.
- 4.6. Consenting to a man's approaching her.
- 4.7. Entering a covered place with him.
- 4.8. Disposing her body to him.

III. 4 derived/anologue pārājika - *anuloma pārājika*: (p 174)

1. *lambi* - a monk with a long penis inserted into his anus.
2. *mudupiṭṭhika* - a monk with supple back takes his penis into his mouth.
3. *mukhaggāhī* - a monk who receives oral sex: one who takes another's penis in his mouth. (p 174)
4. *āṅga jātābhi nissīdaka* - a monk who receives anal sex: one who sits on another's penis. (p 174)

Summary of 4 Pārājika - 24 Types of Pārājika C

17
1

IV. 11 unsuitable/unfit for *upasampadā* - pārājika equivalents:

1. *pañdaka* - a type of sexual deviant similar to a homosexual.
2. *ubhato-byañjanaka* - a hermaphrodite (both male and female sexual organs).
3. *theyya-samvāsaka* - a rogue monk, takes robes by himself.
4. *titthiya-pakkhantaka* - a monk who converts to another religion.
5. *tiracchāna-gato* - a non-human being (an animal, a deva or a naga).
6. *mātu-ghātaka* - a matricide / mother murderer.
7. *pitu-ghātaka* - a patricide / father murderer.
8. *arahanta-ghātaka* - an arahant murderer.
9. *lohituppādaka* - one who sheds the blood of the Buddha.
10. *saṅgha-bhedaka* - one who successfully splits the Saṅgha.
11. *bhikkhuni-dūsaka* - a bhikkhunī rapist.

V. 1 pārājika equivalent: (p 174)

vibbhantaka – a bhikkhunī leaves the order of nuns and takes up the mode of lay life. (a disrobed bhikkhunī) -> who becomes defeated (*pārājika**) because of forsaking [the community] as one who longs for the status of a householder.

4 Pārājika - Nā Uyana Past Exam Questions 1

17
3

[2006, 3]: State the 24 pārājikā in groups.

[2013, 9]: How many pārājika groups are there? What are they?

[2014, 1]: Write down five pārājika groups out of the twenty four pārājikā.

[1999, 4]: Write the eleven unsuitable persons.

[2012, 5]: Along with the four main pārājikā how many derived pārājikā are there?

[2016, 4.4]: How many derived pārājikā are there for a bhikkhu? Name them.

[2014, 1]: What are the four pārājikā applying only to bhikkhunī?

[2003, 3]: Explain the meaning of “**pārājiko** hoti”.

4 Pārājika - Nā Uyana Past Exam Questions 2

17
4

[2001, 4]: "pārājiko hoti" explain the 3 meanings.

[2007, 3]: What is the meaning of "pārājiko hoti"?

[2011, 2.1]: Give the meaning of "pārājiko hoti, asamvāso".

[2023, 7.5]: How many and what are the factors that will cause a bhikkhu to commit an offence?

[2016, 4.3]: What are the two obstructions a bhikkhu who is defeated (pārājika) will face?

[2019, 3.4]: If a bhikkhu has done a great offence (garukāpatti) and does not try to admit it, what kind of dangerous situation he has to face?

[2023, 7.4]: For a bhikkhu who does not confess after committing an

4 Pārājika - Nā Uyana Past Exam Questions 3

17
5

[2020, 1.1]: Write one of the four Pārājikā in Pāli.

[2003, 2005]: Write the first four Pārājikā.

[2001, 4]: Write the first four Pārājikā in Pāli and give the meaning of the fourth.

[1989, 4]: Write the 4 Pārājikā correctly in Pāli.

[2004, 2007]: Write the four Pārājikā in Pāli.

[2019, 2.1]: Write the names of 4 Pārājikā.

[2022, 1.3]: Write down the names of the four Pārājikā.

[2000, 2010]: Name the four Pārājikā.

[2002, 4]: Give the meaning of the 4 Pārājikā.

4 Pārājika - Nā Uyana Past Exam Questions 4

17
6

[2016, 2.1]: Give the meaning of the first four rules in the Pātimokkha.

[1999, 3]: Write the four Pārājikā in English (your own language).

[2006, 3]: Write down the four common Pārājikā in Pāli.

[2014, 1]: Write down the four Pārājikā for an upasampadā (higher ordained) monk along with the similes.

[2015, 8]: How many Pārājikā are there for a bhikkhu? Write down their meanings in brief.

[2022, 4.2]: How many pārājikā are there for a sāmañera and a bhikkhu respectively? List them down separately.

[2017, 4]: Write down the 4 Defeats (pārājika) related to a Bhikkhu.

[2012, 1]: Write the four pārājikā with similes.

[1989, 4]: Show to which Pārājika the following similes apply:
Sisacchinna Purisa (a head-cut-off person), Pañḍupalāsa (a yellow leaf fallen from the tree), Dvidhabhinna puthu sila (a rock broken into two), Matthakacchinna tālo (a crown-cut-palm tree).

[2011, 1.2]: Which of the following is not a simile for pārājika? (i) Like a tree with the main root broken. ii) Like a man with the head cut off. (iii) Like a rock split into two. (iv) Like a leaf that has become yellow. (v) Like a palm tree with the crown cut off.

[2012, 3]: Give the meaning of “yathā pure tathā pacchā”.

[2017, 4]: What are the 4 failures of a Bhikku life (Vipatti)?

4 Pārājika - Nā Uyana Past Exam Questions 6

17
8

[2013, 1]: What are the four Vipatti (dangers)?

[2006, 2]: What is the Failure (Vipatti) in the group of Pārājika?